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In what ways and for what reasons do leaders of international schools deploy their leadership behaviours in response to the cultural context of staff with whom they work?

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In what ways and for what reasons do leaders of international schools deploy their leadership behaviours in response to the cultural context of staff with whom they work?

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A thesis submitted for the degree of Doctor of Education

University of Bath

Department of Education

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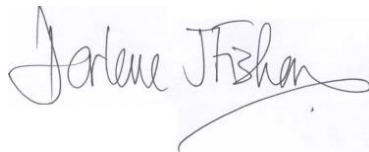
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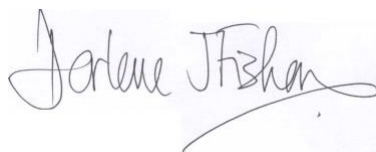
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I am the author of this thesis, and the work described therein was carried out by myself personally

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Abstract

The research into leadership in schools in different cultures and countries has provided evidence that leadership is practiced differently in different regions, as is shown in the literature review of this thesis, but there has been little attention to the question of how to lead in culturally diverse communities. The purpose of this research is to investigate if leaders use different leadership behaviours for different cultural groups within their staff. The research is focused on three areas of leadership behaviour: communication, building trust and collaboration, and decision-making.

The qualitative research methodology involved case studies of eight international school leaders, of schools providing one or more of the International Baccalaureate curriculum programmes (IB World Schools), in seven countries on four continents Europe, Asia, Africa and Americas. Each leader was interviewed with a focus on the three areas listed above. To triangulate data, representatives from leadership teams were then interviewed, school documents related to staff induction and school policies were reviewed, and leaders observed as they participated in group work. 21 interviews were conducted, multiple documents from schools were provided and observations of leaders taken. All records were uploaded to NVivo for data analysis. Each school leader was considered as one case study and findings were initially interpreted within that individual context. Following the completion of the individual case studies' analysis, the findings were then compared across case studies, to consider any emerging themes.

The research provides evidence that some international school leaders do indeed deploy their behaviours differently with different cultural groups and sometimes differently between individuals. However, this is done to varying extents depending on the context and the area of action. The most common area of adaptation is found to be in the leaders' style of communication, but methods of building trust and decision-making also showed evidence of adaptation. An additional finding was that leaders often treated a combined group of expatriate staff as one cultural group regardless of nationality while possibly treating individuals within that group differently.

A significant finding from all leaders was that none had received any training that supported the development of intercultural understanding or leadership of culturally diverse communities. Further research is needed in culturally diverse communities, to enhance understanding of the specific challenges involved, and to consider how best to prepare and support future leaders working in culturally diverse school communities, whether in national or international schools.

CHAPTER 1

INTRODUCTION

INTRODUCTION

Understanding leadership and how culture impacts what leadership practices are effective has long been a challenge for me while I have worked and lived in a variety of cultures and societies throughout my career in education. The challenges of leadership provided impetus for my undertaking research in order to better understand some of the complexities involved in leadership of culturally diverse schools. This chapter begins with an introduction to the research rationale and design which is then followed by an exploration of areas of personal experience which led to an intellectual interest in leadership and leadership preparation and development. These both lead to my focused interest on better understanding the complexities of leading culturally diverse communities.

RATIONALE

Leadership of culturally diverse school communities is becoming more of an everyday reality for school leaders around the world. One only has to look at global events and news on immigration and refugees to consider how these impact national and international school systems creating more diverse school communities as immigrant and refugee children start to attend schools. In addition the ever increasing number of schools providing an English language programme for students in non-English speaking countries, as found in ISC Research annual statistics (ISC Research 2019), suggest that school communities are becoming more and more culturally diverse with international teachers teaching in more schools worldwide. Research into the increasing numbers of culturally diverse national schools would be an area of significant interest for nationally trained school leaders. The rationale for my research arises from my own experience as a leader in international schools and my awareness of the lack of guidance or support in leadership preparation and development for the reality of leadership in culturally diverse school communities.

Research into leadership in different cultures is easily found related to business and is more recently an area of development in international school leadership. Leadership is still often researched and theorised as a practice within one culture, and comparisons are made that explain differences between cultures and perhaps, how to understand the different cultures. However, what is not prevalent is research into the everyday practices of leading culturally diverse school communities and how leaders might treat different cultural groups differently within the one community, in order to be effective leaders. My research set out to make a contribution to understanding of this important topic, with a view to being more effective leaders in culturally diverse school communities.

CONTEXT

During the time I was researching, I was working for two organisations, New England Association of Schools and Colleges (NEASC) as an international school accreditation leader, and for the International Baccalaureate (IB) as a consultant and workshop leader providing workshops in the suite ‘The Essentials of International School Leadership’. These two areas of work brought me into contact with many different school leaders who worked with culturally diverse communities. The schools were IB schools and their leaders were interested in the area of culture and the impact it has on leadership effectiveness. Their

discussions and interest further encouraged my research focus and it was through these contacts that I was able to find school leaders interested in sharing their experiences and willing to be the focus of my case studies.

RESEARCH DESIGN

Qualitative research methodology was chosen for this study because it allowed the leaders to share their understanding and explanations of their leadership behaviours as they saw relevant within their particular context. The research design involved individual case studies of eight school leaders in their particular context. A variety of cultural mixes was sought to provide a breadth of perspective, so the research was conducted in seven countries and eight different international schools, including UK, Spain, Iran, A Central African country(not named in order to anonymise the identity of the school, India, two in China (including Hong Kong Special Administrative Region), and USA. School leaders were chosen with one major criterion and that was that they led culturally diverse staff communities.

The research took place over the period from August 2017 to September 2018. Each leader was interviewed with reference to i) communication, ii) developing trust and collaboration and iii) decision making, as will be explained in more detail in Chapters 2 and 3. To triangulate data, interviews, documents and observations were used to support initial claims or findings of each leader. Representatives from the leader's leadership teams were approached, 13 of 16 agreed and were then interviewed. A total of 21 interviews with school leaders and their leadership team representatives, were conducted. School documents related to staff induction and school policies were analysed related to the same three topics. In addition, leaders were observed in group work and observations of their behaviours related to the three areas of research were noted. Each school leader was considered as one case study and findings were initially interpreted within that individual context. Following the completion of the individual case studies' analysis, the findings were then compared across case studies, to consider any emerging themes.

All leaders were at least five years experienced with the majority having decades of experience to draw on for understanding their context and leadership. All leaders were from schools providing one or more of the International Baccalaureate curriculum programmes so all were IB schools. All schools had culturally diverse school communities, including within leadership teams, teaching staff and support staff. I wished the research to cover a wide variety of cultures and geographical areas, and so included 8 case studies from 4 continents, Europe, Asia, Africa and the Americas. Each school had a different mix of cultures within the staff and leaders were from a variety of cultures themselves. Each leader bar one had at least a decade and usually more experience in international schools. These varying contexts provide different perspectives through which to explore the question of leadership of culturally diverse communities, and to consider if there are any emerging themes with reference to leaders' behaviours.

PERSONAL INTEREST

My personal experience growing up as a young child in the multi-cultural environment of Singapore, where the four great religions of the world co-existed without violence, and where people of all races and cultures worked and lived in relative harmony, led me to believe as a child that society was like this everywhere. That view of life was quickly lost as an adult, but the desire to help create understanding wherever possible has never left me. I studied as a student in international schools, was a teacher and then leader in different international

schools in different cultures, all of which led me to this focus of research.

International Schools

Before continuing, the term ‘international schools’ as used in this thesis needs to be explained, as the term is often used but an agreed definition is not easily found. Hayden (2006) provides an in-depth analysis of the development of international schools and a number of attempts to categorise or define them. While there are some aspects that can be generally agreed to be relevant to international schools, they cannot be considered prerequisites (Hayden, 2006, p.21). Some of these include having a multi-cultural student body, a multi-cultural teaching body, and possibly also a curriculum not of the host country, i.e. a curriculum created for international schools often using English as a main language of instruction. However not all schools calling themselves ‘international’ will have all or most of these in place and she concludes there is no simple answer to finding a definition (2006, p.25).

A possible further aspect of understanding international schools is found in the connection between them and ‘international education’ i.e. providing an education focused on international mindedness (Hill, 2006). Hayden moves away from categorising or prerequisites for defining international schools and suggests a spectrum of schools ‘from the ideological [i.e. international minded] at one end and the market driven at the other’ would be more useful way of understanding international schools’ (Hayden, 2006, p.21).

Hill (2006) categorises schools along ‘three lines; the nature of the educational programme; the degree of cultural diversity of the student body; and the external cultural context’ (2006, p.11) Using these differentiators, Hill provides discussion based around five types of school.

1. ‘National school in home country + national programme of home country
 2. National school abroad + national programme of home country
 3. National school in home country + international programme
 4. International school + international programme
 5. International school + national programme of one or more countries and perhaps the host country.’
- (Hill, 2006, pp.28-29)

Hill’s definition of international school fits with the suggested aspects listed above and discussed by Hayden (2006). As a definition of national school, he suggests ‘culturally homogenous students and staff from the same country’, with a local national education curriculum (Hill, 2006, p.8). Hayden and Thompson provide a revised way of understanding ‘international schools’ to be schools which provide ‘a curriculum that is not of the “host country” (the country in which they are located)’ (2013, p.5). They then provide three subcategories of schools within this definition, which includes: ‘Type A’ primarily catering to globally mobile families, ‘Type B’ primarily ideologically based schools bringing students from around the globe and focused on creating a better world, and ‘Type C’ created primarily to educate host country nationals who wish a different education to their national system. The complexity of using these types of categorisations is that some of the schools I’ve worked in would cover two types i.e. they could be both ‘Type B’ and ‘C’ being for host country nationals but also ideologically motivated.

Bunnell, Fertig and James (2016) initiate an important area of research into the ‘Type C’ schools, raising significant questions as to the validity of many of these schools calling themselves ‘international’. The further discussion of this complex topic is necessary for more

clarity on the question of what types of schools are understood in any discussion of 'international' schools. For the purposes of my thesis, I have chosen to focus on the earlier definition by Hill as a way of describing the schools I was working with. Later research may choose to focus on different types of schools, but for this research, I am using the understanding of 'international' and 'national' schools from Hill, so the schools I have worked in and now researched in, could be described as either a 'national school with an international programme' or an 'international school with an international programme'. (Hill, 2006, p.28).

International school experience

My first international posting as an international educator was in Oman, in an international school, with more than fifty nationalities of students and all expatriate teachers except for a few local Arabic language teachers. The curriculum for Kindergarten to Grade 12 was the International Baccalaureate curriculum (a curriculum created for international schools to develop internationally minded students 'who help to create a better and more peaceful world through intercultural understanding and respect' (IBO, n.d.)). The second school I worked in was in Thailand, and was again an international school with IB curriculum, predominantly expatriate teaching staff, and approximately 40% local Thai students. The next school I was asked to help set up was to be the first International Baccalaureate school in Mumbai for Indian students, and had predominantly Indian staff and students with only 10% expatriate teachers and approximately 5% expatriate students. The curriculum was the International Baccalaureate programmes K-12.

My next and longest time in one school was in Istanbul in a national school of 99% Turkish students, with approximately 35% expatriate teaching staff, the remainder being Turkish, at least half of them bilingual. The curriculum was a blend of Turkish local requirements and IB from K-Gr10 then students would choose to do either only the local curriculum or a blend of it with IB, providing them with a bilingual Diploma.

Life and work in these schools over the past two decades provided me with many challenges and led me to ask how to best lead individuals from many cultures. An early challenge came when I was working in India, where I was in charge of the high school and a teacher was having some significant discipline issues. We had been working for some weeks on strategies she could use until finally she admitted that she could not discipline them well as the students were of a higher caste. A further example was when a senior leadership team colleague accused me of not supporting my teachers properly, leaving them to discover or decide too much on their own. I had thought I was providing them with opportunities for taking initiative.

In Turkey I had more challenges, one being when I wanted to bring in a technological initiative, but my Turkish high school principal refused to support it, as I expected teachers to use the technology and training provided to explore possible ways of using it in their classrooms to support their students. I was told that the Turkish teachers would not waste their students time experimenting in class. Another significant challenge came when the leadership team were working to develop peer coaching (teachers working together to support each other in their professional development) but I was told the Turkish teachers would not work together openly and share weaknesses, as they would be concerned the department head would be informed and they could lose their job. I was told they needed to have strong structure and be guided by their head of department. The expatriate teachers on the other hand, wanted open choice of who they worked with, what they did and how and

when they did it. In the end, I designed two paths to achieve the same goal and each teacher chose their preferred route. These challenges ensured I was interested to discover how a leader could lead culturally diverse staff most effectively.

Interest in culture and leadership

Once I was engaged in my own leadership development it was a natural step for me to explore culture and educational leadership. This has led me to a number of activities and academic engagements where I have explored an understanding of the complexity of culture, of leadership, and the difficulty of knowing what effective leadership is, and how it is impacted by culture. Recently, my work has focused on how leaders can work most effectively in culturally diverse communities.

There has been interest in the business world about the impact of culture on leadership. Hofstede started researching cultures in 1980. Reading his work provided me with so many ‘ah-ha!’ moments I was encouraged to explore the topic in more depth (Hofstede, 1980, 1991; Hofstede & Hofstede, 2005; Hofstede, Hofstede & Minkov, 2010). The next step was to explore leadership and its interface with culture. The most significant single and ongoing project is the Global Leadership and Organisational Behaviour Effectiveness project (GLOBE) which is providing many resources both general and specific in nature, which analyse the most effective leadership practices in businesses in different cultures and is explored in Chapter 2 below.

While studying topics related to this research I took on increasingly more senior leadership positions in schools with culturally diverse communities. I was eager to see what the research could tell me about how to lead most effectively. The more I looked, the more I discovered that the focus on educational research in different cultures was predominantly comparative, i.e. comparing one culture with another as if they were completely separate, where I was looking for research on leading different cultures in one location or team (Walker & Dimmock, 2002; Hallinger & Kantamara, 2000).

There is an increasing interest in comparative studies of leadership in education where comparisons are made of leadership practices between different cultures (Bush & Jackson, 2002; Cheong, 2000; Dimmock & Walker, 2002; Bush & Oduro, 2006; Crow, Lumby, & Pashiardis, 2008; Bush, 2012;). However, the research explored did not include research into leading culturally diverse school communities. This lack of resources led me to focus on the leadership of culturally diverse staff as my area of research.

It was only recently that I found Erin Meyer’s work, where she brings together a lot of the research conducted within business, and then explores how to lead culturally diverse teams. Her work was helpful, but still not focused in the field of educational research (Meyer, 2014).

STRUCTURE OF THESIS

The research began with an extended literature search undertaken to explore possible avenues of current research which could support understanding of leadership practice which I was seeking. I could not find examples of guidance for this leadership context, through the literature review. I therefore developed my research question, based on my specific area of interest and informed by my engagement with the range of relevant literature sources explored in Chapter 2. This is followed by the research design and an explanation of the philosophical and methodological basis for my research in Chapter 3. Data is then provided and analysed in Chapter 4 with the following Chapter 5 discussing the relationship of the findings to previous research. Chapter 6 explores the conclusions developed from my

research, and further areas of study are offered for consideration.

SUMMARY

This chapter has introduced the personal, experiential and intellectual rationale for this research, and has shown the gap in research which this study set out to reduce. There is clearly no single way of leadership which works equally effectively in all contexts, and leaders therefore need to be provided with the tools to find out what to do for their particular context (Day et al, 2010; Hallinger & Leithwood, 1996; Walker & Riordan, 2010). Interest in leadership segued early on in my career into an interest in how leadership preparation and development could prepare leaders to be most effective in culturally diverse communities. My empirical research and thesis aim to initiate discussion in these two related and important areas and hopefully will engage others in exploring how leaders can be best prepared for and effective in leading culturally diverse communities. The following chapter explores the literature relevant to culture, leadership and educational leadership, and provides a broad view of what is available and where the gap is, which needs to be given further attention.

CHAPTER 2

LITERATURE REVIEW

INTRODUCTION

The following literature review covers a wide range of topics in order to explain the basis upon which this research was undertaken. Each one of the five areas of research explored flowed from the initial interest in understanding culture. First exploring the impact of culture on values and behaviours about leadership then led me to understand culture and leadership, which I found was focused on business research. I therefore had to go to educational research for information on leadership, discovering that international school leadership only minimally represented in the research on school leadership. Once looking at leadership it was apparent that there was a gap in educational leadership skills preparation related to culture and therefore it led to a review of leadership preparation and development. Therefore culture, leadership and culture, school leadership, international school leadership and leadership preparation and development, are the focus of this review. There are numerous individual research projects and innumerable academic books and articles on these topics, however here I have brought together the five influences in leading international schools to attempt to help leaders understand the complex issues involved, and to more fully consider how to manage culturally diverse communities of staff. The methodology of the literature review will first be explained, after which each area of research listed above will be explored with reference to the main developments in research in that field, and then how they connect to, and then guide the research focus towards the topic of this thesis.

LITERATURE REVIEW METHODOLOGY

The origins of this collection of literature began before even my doctoral studies started, during my studies for an MA International Education, and my first assignment which was focused on managing professional development in a school in India. I found Alexander's book 'Culture and Pedagogy' (2000) which introduced me to a theoretical understanding for why things were not working well with my staff in the school in Mumbai. Since then, I have explored the concepts of culture and education systematically. For this thesis I did not focus on particular data bases but did a search of terms through the library available in situ and online, as well as what was available online to the public and through Google Scholar.

I sought research on using the term 'culture' and soon added 'social' to the term 'culture' as a way of removing research on organisational culture from the list as this was not the focus although the two perspectives are often interconnected. The latest research into culture was then found to bring up research related to culture and leadership, which led to the next area of literature sought. 'Leadership and culture' provided extensive research but was related primarily to business and organisations. The terms were used to gain research into how effective leadership is different in various cultures, and provided evidence of how and where this was to be found. 'Cross-cultural leadership' was also used to research leadership in business, again providing some further resources from general publications.

'Educational leadership' was the next combination of terms used, with 'school leadership', 'leadership and management', and 'effective school leadership' providing further resources. 'Educational management' was not used on its own but always in conjunction with leadership, to ensure research was not missed on leadership, but management was not the focus so was not used as a term itself. 'Educational leadership and culture' provided many different examples of research and journals related to educational leadership in various

cultures. What was missing was research into cross-cultural leadership, i.e. research into how leaders manage and lead culturally diverse communities. This led to seeking more research into 'international schools' as they are usually culturally diverse communities. Using the terms 'international schools' and 'leadership' provided a number of resources beginning to investigate the complex world of international school leadership. The addition of 'culture' to these terms provided a few articles about organisational culture, or how the local culture might impact the school's educational programme or community, but not empirical studies focused on leading culturally diverse communities.

Once the terms were used to obtain initial resources, these were then reviewed to ensure the use of terms was in alignment with those used in this thesis, and then the articles read in depth. The most frequent journals from the resources found under each of the five topics discovered in the initial search were noted. Once the journals were known each was then used as a data base and all of the relevant terms were again used to search that journal for further relevant articles. This often brought further research to light. The references of each of the articles were reviewed carefully for further possible resources and this again brought a few more resources and other journals for reference.

OVERVIEW

There has been significant interest for some time in the business world, about what constitutes effective leadership and how culture might impact what leadership behaviours work best. Geert Hofstede was one of the earliest researchers into culture, (Hofstede, 1980, 1991) He researched and developed a model for comparing cultures which has been critiqued by some and used by many as the basis of research, as will be explored in more detail below. While he was working in the business world, and motivated to understand culture because of the impact it had on business success or lack thereof, his research covers many aspects of national culture as he has defined it, not simply culture as related to business.

Hofstede's cultural dimensions (1980) have been amended and expanded by many, in particular the GLOBE study (House et al, 2004). Professor House initiated the GLOBE project from his personal interest in the 'cultural generalisability of charismatic leadership in organizations' (House et al, 2004, p.xxi). The project developed and finally focused on the relationship between culture, and societal, organizational and leadership effectiveness (House et al, p.723), covering 62 different societies and all continents, with a team of 170 researchers from around the world. GLOBE has further extended the work into the 'effective leadership' domain and explored how culture impacts not only the expectations of what makes good leaders (House et al, 2004), but also actual leadership behaviours (Chhokar, Borodbeck & House, 2007) and then finally the impact of these behaviours on the effectiveness of the business (House et al, 2014). The GLOBE extended research confirms that there are universally effective leadership traits and behaviours which can be used by leaders to be effective around the globe. These traits are however 'variform universal' or 'context contingent' which means that a 'phenomenon which is found around the globe ... differs in the way it is enacted across cultures 'i.e. it is context contingent' (Dickson, Den Hartog, & Mitchelson, 2003).

Meyer combines the research mentioned above with others (i.e. Lewis, 2006; Nisbett, 2005) in her work 'The Culture Map' (2014), which provides a fascinating look at how complex leadership is, particularly in culturally diverse working communities. In layering values, beliefs and behaviours in order to understand what different cultures expect and accept with reference to: i) communicating, ii) evaluating performance and providing feedback, iii) the

art of persuasion, iv) leadership and power, v) developing trust, vi) decision making, vii) disagreement and how to manage it, viii) scheduling and time management, Meyer has provided practitioners with the possibility of a practical application of culturally focused research in order to better understand how to lead different cultures. Meyer has also provided some suggestions based on her research, on how to work with culturally diverse communities. This is a significant recognition of the complexity of issues facing leaders in these communities and is a reason for hope for future supporting research and guidance for educational leaders who are working with culturally diverse.

Returning then to explore what is available in research of educational leadership and how culture might impact it, it is clear educators are much less well served by empirical research. One can only be hopeful that the research engaged with leadership in the business world is of some relevance when working in the field of education, given that leaders in both areas are working with groups of people, aiming to motivate them to achieve specific outcomes.

Effective school leadership has had significant writing and research, some of which will be explored below. There is also an increasing awareness of the importance of culture on school leadership practices. A now very well-known appeal for adding the impact of culture on school leadership into the research agenda, came from Hallinger and Leithwood (1996). Since then there has been increasing empirical research into school leadership and the impact culture has on it. Most of this research has been in cross-cultural studies of national schools and has produced a significant amount of new knowledge to provide understanding and comparisons of how leaders lead in schools in different countries and cultures. While it is still very limited, there is increasing interest in leadership studies in international schools, but there have been as yet no empirical studies found into managing the cultural diversity of staff even while societal culture is listed as a particular leadership challenge for international school leaders (Blandford and Shaw, 2001). The question remains therefore, as to what evidence there is to guide leaders in schools with culturally diverse communities.

LITERATURE REVIEW

This review of literature will aim to explore further what is available to guide us in answering the following questions. The exploration is structured under the following topics, beginning with culture and leadership in society and business, and then focusing on the specifics of educational leadership. These combine to provide the background for the more specific exploration of how culture could impact effective leadership in schools and what can be done to support educational leaders.

- Culture and leadership: Definitions
- Culture, individuals and societies
- Culture and effective leadership in business
- Effective leadership in schools
- Culture and effective leadership in schools
- Culture and leadership in international schools
- Educational leadership preparation and development

The choice of the areas of research were a product of my experience working with teachers in a variety of cultures. I experienced the teachers' different responses and assumptions about leadership and discovered that different behaviours worked with different cultures. I therefore wanted to explore why this might be and decided four major areas of research could help me better understand educational leadership. The topics were societal culture, leadership in

general, educational leadership, and educational leadership preparation and development. This combination means that the literature review cannot hope to give full coverage to all research in the recent decades but must of necessity focus on some of the major pieces of research which have had significant impact. Each will be reviewed with a focus on the topics listed above, in an effort to explore what is available at present and what areas are open for further development, in order to support educational leaders working with culturally diverse staff in schools around the globe.

CULTURE AND LEADERSHIP: DEFINITIONS

In previous unpublished assignments from my EdD studies, the difficulty of defining culture was discussed (Fisher, 2014, pp.4-5). The conclusion reached was that in spite of the lack of agreement around the concept of culture, a refusal to engage with it or to define it in order to work with it because of the complexity, would prevent development of research and understanding. I therefore use a definition for purposes of having a concept to work with, and as such define culture as ‘a system of shared assumptions and beliefs, values and behaviours in a given group, community or nation’ (Cheong, 2000, p.209).

For the purposes of this research, leadership is defined as the act of inspiring or influencing others to achieve a specific goal or outcome desired by the group or organisation and may be understood to include leadership practices as well management activities (Davies, 2005; Gronn, 2000, 2002; Bush, 2006). Leadership practices for the purposes of my thesis, are the actions taken by a leader in order to effectively engage the group in achieving the agreed desired goals (House et al, 2004).

CULTURE, INDIVIDUALS AND SOCIETIES

Prominent early work by Hall and Hall, from the 1950s to the 1990s, covers a limited range of different national groups focusing on their communication styles (Hall & Hall, 1990). The conceptual basis was that cultures (i.e. shared behaviours in a group, community or nation) were distinct between nations and that an understanding of the differences would allow for better communication and fewer problems developing business relationships. The ways in which different cultures were distinct, according to Hall and Hall(1990), included a) High and Low context communication i.e. if communication is clear and explicit or if there are many hidden nuances and subtext with expectations the listener has much local knowledge, b) Monochronic and Polychronic time i.e. if time is more linear and highly scheduled, or if it is used with more flexibility, and c) Low and High Territoriality i.e. do expectations and use of space include little connection to specific areas or if people have need for very defined and specific areas which are able to be controlled by them. Edward Hall was an anthropologist and his research was predominantly using qualitative methods of interview and observation. His work was focused on very specific topics including the behaviours in communication relevant to individual countries (i.e. the Japanese and Americans in 1985, and Germans, French and Americans in 1990). Edward and his wife Mildred’s work has been of importance as a starting point for many but was very limited in focus, because their work was only completed in four countries, so was not useful for business people in other countries and cultures, therefore more research was needed.

The research of Kluckholm and Strodtbeck’s work from 1961 into cultural ‘orientations’ and variance within cultures had a focus on relationships as well as orientations to time and space (cited in Hills, 2002, p.5). Their work developed understanding within and between cultures and the ‘orientations’ allowed for comparison but was very general in focus. Hofstede’s research built on this concept and he took up the challenge for a wider and more quantitative

analysis of cultures, with an attempt to see what global themes might emerge, and if indeed it was a possibility to find ways of comparing cultures which would support understanding of organisations (Hofstede, 1980).

Hofstede is a Dutch social psychologist who began his research when working for IBM. As an in-house trainer, he was interested to discover if there were shared values within and across different cultural groups which impacted the way the organisation worked. His initial work on a values survey was conducted with employees of IBM initially in some 40 countries but by 2018 the number has reached 76 (Hofstede, 'Insights' n.d.). His initial findings showed that there were variations between organisations and how they worked, but these differences were pronounced when comparing countries. His research brought him to conclude there were four cultural dimensions to compare societal cultures. They were i) power distance: the extent to which individuals accept and expect differences in the levels of authority, ii) individualism vs collectivism: the extent to which a society expects individuals to function individually or within a group collective, iii) feminism vs masculinity: used to compare the extent to which competitiveness was present as opposed to nurturing and supporting group members or iv) uncertainty avoidance: the extent to which a culture created rules to avoid ambiguity or uncertainty (Hofstede, 1980). Later research led Hofstede to increase these by two more to include v) long vs short term orientation: a pragmatic attitude to long term planning and being prepared for change as opposed to a preference for tradition and vi) indulgence vs restraint: being the acceptance of gratification of human needs and wants allowing for enjoying life and having fun, as opposed to strict regulation of life and behaviours (Charlton & Kritsonis, 2009).

Hofstede's research on cultural dimensions is criticised because it was initially focused on one company and the dimensions could be seen as bi-polar or linear and simplistic, and the work was focused on one socio-economic level of survey respondent (Witte, 2012). In addition, the concept of culture being associated with nations when global borders are constantly moving means there are challenges to the validity of the conceptual basis of Hofstede's work, along with challenges to the validity of using mathematics to measure something as complex as human behaviour (Hampden-Turner, 1997; Trompenaars & Hampden-Turner, 2012; Witte, 2012). The 'ecological fallacy' of using societal cultural studies to attribute individual behaviours, is also a criticism of his work. The problem of making attributes to individuals while discussing 'culture' is an awareness we must all keep, but 'we have not [yet] found a way of conceptualizing culture without doing so' (Scandura & Dorfman, 2004, p.297).

Irrespective of these criticisms, there are many who believe there is value in Hofstede's work can be seen by the thousands of empirical studies based on his work, many of which were reviewed by Taras, Steel and Kirkman (2010). Taras et al used 598 studies for a meta-analysis to evaluate the relationship between Hofstede's (1980) original four cultural dimensions and organisational outcomes, from the individual, group and national levels. Their methodology included a critical eye as to which studies were included, starting with over a thousand published and unpublished papers which met their requirements, (measurement commensurability in particular) and ending with the 598 they include. The paper includes the data findings and a significant list of further research directions suggestions (Taras, Steel & Kirkman, 2010 pp.414-425). The conclusions are important, as they confirm the value of Hofstede's original work, while providing analysis which shows in which ways and where, the original work is highly useful, i.e. 'cultural values can predict certain organisational and employee outcomes...stronger than ...personality traits', and the

areas where it is less so, i.e. responses are impacted by ‘the cultural tightness-looseness of the countries where the data is collected’, (Taras, Steel and Kirkman, 2010, p.437).

Richard Nisbett added a very interesting perspective on cultural differences with his study on how Westerners and Asians think differently (Nisbett, Choi, Peng & Norenzayan, 2001; Nisbett, 2005). In his 2005 work Nisbett explores the thought processes and some of the potential explanations for these differences, thus allowing people working in communities with both these potential perspectives to consider not only how but why these differences might occur. Once leaders understand more about the potential differences, it is sometimes easier to accept and work with differences, and thus find some flexibility in how to lead effectively. It is with this perspective on the value of studying culture and associated values, beliefs and behaviours, that the next focus of culture and its impact on leadership is begun.

Two caveats are here provided to the work on cultures. Firstly, cultures can change. Although some claim they do not appreciably change over time (Schneider & Schroder, 2012), there are others who claim that cultures that have strong connections are becoming closer over time e.g. Japan and US, known as ‘convergence theory’ (Bergiel, Bergiel & Upson, 2012, p.77). Secondly, while some cultural dimensions might be justifiably characterised for a particular culture, it might not be equally prevalent in all situations (Dickson, Den Hartog & Mitchelson, 2003, p.761). Both of these concepts, as well as the fact that cultures are not geographic entities, remind leaders to remain aware of not stereotyping individuals or communities by using cultural dimensions, however knowing how cultures can differ may help understanding.

CULTURE AND EFFECTIVE LEADERSHIP IN BUSINESS

Much of the research into effective leadership in different culture uses either Hofstede’s cultural dimensions, or the GLOBE research (Dorfman et al, 2012), as their starting point. Some of the broader research reports will be explored below for the awareness and issues they raise about research into leadership around the globe.

Culturally specific leadership behaviours

The GLOBE study (Global Leadership and Organisational Behaviour Effectiveness) as introduced above, researched what were perceived as effective leadership practices in 62 countries. The project started with defining 9 cultural dimensions which would be used to compare expectations of leadership in different cultures, and then 120 leadership behaviours were explored, which the research reduced to 21 leadership dimensions which combine to create 6 leadership traits found around the world. The GLOBE research discovered the following list of leadership traits, given in order of being most universally effective i) Charismatic based, ii) Team oriented, iii) Self-protective, iv) Participative, v) Humane oriented, and vi) Autonomous (Dorfman et al, 2012, p.506).

Dorfman et al, (2012) claim that what is effective leadership is culturally specific, and effective leaders need to behave in ways that are expected by their followers. For reasons of space their full research cannot be outlined, but in brief they ‘believe that the GLOBE journey has helped us understand the complex, tricky, and fascinating relationships among societal culture, organizational behaviour, and leadership processes’ (Dorfman et al 2012, p.504). Given the size of this research, and the numbers of people involved, and length of time covered, it is wise to give their research prominence in this review. Just as Hofstede’s cultural dimensions research sparked a plethora of further empirical studies into culture, the GLOBE research into effective leadership behaviours has encouraged further study into

leadership and what constitutes effective leadership and how it is impacted by social culture.

Den Hartog, et al (1999) investigated whether charismatic and transformational leadership attributes were universally endorsed globally. The work of Den Hartog et al includes a thorough outline of the work done by the GLOBE study and explores both the evolution of the transformational leadership style and the similarity with the charismatic leadership attributes which came out of the GLOBE research outlined above. Den Hartog et al claim that their own research supports that many 'charismatic and transformational leadership attributes are universally endorsed as contributing to outstanding leadership by the international sample of middle leaders' (1999, p.240). Included in their research is the list of context contingent leadership behaviours which include being a risk-taker and enthusiastic, which are elements of transformational leadership (Den Hartog et al, 1999, pp.241-242). However, even though there might be universally effective leadership styles and attributes or behaviours, these behaviours are not necessarily implemented the same way in all countries and cultures.

For example, Den Hartog et al, explored how good communication might look different in different cultures and included the examples that Latins (their term to mean people from Spain and South America) will interrupt while others are speaking in order to show they are listening and interested, while most Anglo-cultures (their term to mean countries originating from descendants of the British Isles i.e. US, Canada, Australia, New Zealand and South Africa) will usually wait until the other person has stopped talking in order to then become involved. In addition, while Latins will give their voice wide modulation and differences of tone, South East Asian cultures will generally keep their voice monotone in order to show their self-control and the higher the position in the organisation the speaker has, the more single-toned the voice will be (Den Hartog et al, 1999, p.244). This is an issue of significance for Latins (and possibly Westerners) given leadership positions in South East-Asia. Clearly, they will have to think about how to speak, if they are to be effective communicators, which is an important aspect of leadership.

Boehnke, Bontis, DiStefano & DiStefano (2003) also explore transformational leadership in a cross-national investigation looking for differences and similarities in effectiveness. They investigated within two divisions of one company and looked at 145 reports from leaders from USA, Norway, The Netherlands, Hungary, Sweden, France, Italy, Spain, Belgium, Argentina, Puerto Rico, Panama, Chile, Brazil, Cuba, Hong Kong, Thailand, Malaysia, Japan, Singapore, Canada, Great Britain and Australia. Clearly a lot of perspectives. Boehnke et al define transformational leadership as 'visioning, inspiring, stimulating, coaching and team building' and the reports from leaders say that 'cultural sensitivity' is an important factor in exceptional leadership and the authors conclude that expatriate managers might need to adjust their leadership behaviours to suit local norms' (Boehnke et al, 2003, pp.8-9). This strongly supports the need for school leaders to be trained in this skill. Finally, their conclusions show that although leaders' applications of these behaviours will need to be adapted for national differences, the transformational leadership style will universally help leaders work more effectively with people to reach needs and create exceptional performance (Boehnke et al, 2003, p.814). Again, the problem here for anyone trying to implement these traits is to understand how they are best interpreted into behaviours appropriate in different cultures.

At the same time, Dickson, Den Hartog & Mitchelson (2003) provide an overview of developments in cross-cultural research in leadership. They explore definitions of 'universal' concluding that the 'simple universal' is a phenomenon found constant around the world,

whereas a ‘variform universal’ is a phenomenon which is found around the globe but differs in the way it is enacted across cultures (i.e. it is context contingent), (Dickson et al 2003, p.732). This is useful as a way of explaining that cultures might have similar values, but they might look different in action. An example is some behaviours e.g. supportiveness, reward and charismatic leadership were universally endorsed in Japan, South Korea, Taiwan, Mexico and the US. However, participative leadership, directive leadership and punishment behaviours were culturally contingent, having positive effects in some and negative in others (Dickson et al, 2003, pp.733-734). It raises the question of how to lead if you have members or teams from different nations and cultures in the one organisation, as is found in many international schools or national schools with culturally diverse staff communities.

The need to understand leadership and related cultural differences in behaviours are confirmed by research by Gao, Arnulf and Kristoffersen (2011). They explore western leadership training and development and Chinese managers (not educational leaders). They explore how the training was adapted so that it better reflected the needs and skills required as well as the local cultural context. This was done through adaptation of i) concepts and values about leadership influence, ii) western methods to identify leadership potential, and iii) common western leadership practices which would be applicable to a Chinese situation (2011, p.56).

After feedback from the local participants, the developers of the courses changed structures, so they were more effective in the new location. The changes included the following.

1. ‘An early introduction to the use of dialogue (open and often public discussion) by western leaders, and how this might be compared with Chinese expectations
2. Some linear ways of thinking about assessment theory (as compared to 360-degree style of input from a number of observers) were included
3. Comparison of rule-based leadership selection practices rather than relationship-based were considered
4. Study practices included more discussion which incorporated Chinese group behaviours more into consideration.’

(Gao, Arnulf & Kristoffersen 2011, p62)

The adaptations of the leadership training course are of significance in that they show the importance of not bringing in western methodologies or theories for leadership without attention to the local context.

There is reason to be careful about suggestions to guide actions, even with broadly based research like GLOBE. Shao and Webber (2006) investigated the ‘five-factor model of personality and transformation leadership’ in order to confirm or refute that Chinese leaders had similar responses to the defining characteristics of transformational leadership as did US leaders (Shao & Webber, 2006, pp.936-937). Shao and Webber’s conclusion is that while transformational leadership is considered the most effective leadership style across all 61 countries in the GLOBE research, including US and China (Den Hartog et al, 1999), they claim the behaviours of this style were not considered the *most* effective in leadership in China. Therefore, transformational leadership might not work equally well everywhere. Shao and Webber partly explain the potential difference in GLOBE and their work, by the fact that in the first stage of GLOBE research, findings are based on the *perceived* most effective leader. However, Shao and Webber’s own research is based on actual leaders and their

behaviours. It might be that what is believed best leadership is different from what is actually accepted and effective in practice (Shao & Webber, 2006, p.937).

Niu, Wang and Cheng, look at the effectiveness of a moral and benevolent leader through the interactions of the dimensions of paternalistic leadership in China. Their research attempted to confirm or clarify other research about a preferred leadership style in China. By isolating behaviours, they were able to clarify that actions related to benevolence and morality can enhance leadership in the Chinese context (2009, p.36-37). This research combined with Shao & Webber, (2004) would suggest that school leaders in the Asian region need to consider what their local community would be expecting of them and be able to adapt leadership styles to the most effective behaviours.

‘Strategic Leadership Across Cultures’ (House et al, (2014) explores the link between societal cultural values, leadership traits and leadership effectiveness. This is part of the GLOBE study mentioned above and brings together work in related fields but now shows very clearly how culture, leadership behaviours and effectiveness are linked. The GLOBE findings include two leadership styles which are not found in Western academic research, i.e. autonomous and self-protective leadership, which are found in ‘Eastern leadership perspectives’ (Dorfman, 2012, p.506) and therefore the GLOBE research expands the field and attempts to fill some of the gaps in leadership research and writing (House, 2014, p22-23). The GLOBE findings confirm that the most universally effective leadership dimensions are 1) performance oriented, 2) visionary, 3) integrity and 4) inspirational, meaning that a global leader wishing to be effective is ‘expected to develop a vision, inspire others, and create a successful performance-oriented team within their organisations while behaving with honesty and integrity’ (House et al, 2014 p.23). An educational leader can thus find some guidance in what leadership behaviours might work in most contexts.

Culturally Contingent Leadership Behaviours

However, while the behaviours listed above were found to be universally desirable, albeit not always to the same extent, there were a number of behaviours found to be very desirable in some contexts and undesirable in others. These are known as ‘culturally contingent’ behaviours and are most problematic for leaders in culturally diverse contexts (House et al, 2014, p.28, p.68). The list of such behaviours includes: status conscious, bureaucratic, autonomous, face-saving, humane, self-sacrificial/risk taking, and internally competitive (or conflict inducer) (Dorfman et al, 2012, p.508). As a result of this finding, House et al question the effectiveness of leadership which is directed to team building cross-culturally (2014, p.68) which does not augur well for leaders in culturally diverse communities, in which many heads of school find themselves.

Different perspectives or understandings of the same leadership trait show that different cultures impact how a behaviour is understood, or what it looks like in action in that culture—even if it is universally endorsed. For example, a worker said of his boss ‘my supervisor is very participative. He asks me my opinion and then tells me what to do’ (House et al, 2014, p.72). Thus, while the worker thinks being asked makes the boss participative, and being instructed what to do does not refute the use of this adjective. Someone from a more egalitarian society would see being told what to do as refuting the ‘participative’ label. Thus, confirming that leaders have to be careful in their own interpretation of what leadership behaviours are most effective, even perhaps while being charismatic and values based. Charismatic leadership style is the best at predicting dedication and success in followers (House et al, 2014, p.268) and thus still most important to understand. The universally

effective leaders should inspire, motivate and expect high performance from the leadership team, and include behaviours of high integrity and decisiveness (House et al, 2014, p.269), which is not an easy ask, but the closer the fit between the leadership expectations and leadership behaviour the more effective the leader, according to House et al (2014, p.292).

Cross-cultural leadership behaviours

Erin Meyer (2014) in her work 'The Culture Map' brings a lot of the previous research together and adapts it to explain how better to communicate and lead within the business community. Based on Hofstede, Nisbett, and the GLOBE Studies, and adding her own research and interviews with many businessmen and women, Meyer expands the models to explore specific leadership behaviours – i) communicating, ii) evaluating performance and providing feedback, iii) the art of persuasion, iv) leadership and power, v) developing trust, vi) decision making, vii) disagreement and how to manage it, viii) scheduling and time management (2014). These eight areas are used to explore differences in societal culture's expectations and assumptions, which impact what is effective leadership. Her model presents where cultures fit along these dimensions and then explores how they can be used to understand particular difficulties in group dynamics and leadership challenges.

What Meyer does is different to previous research included here, because she includes suggested ways of working with multi-cultural groups. Meyer recognises that people work in complex situations with many competing influences and creates a complex model of how each culture's values impact the eight areas of leadership behaviours. This list of behaviours relates quite directly to many of the behaviours which are explored in the GLOBE study and are explored in depth in my research. All eight areas she explores are of importance when leading a culturally diverse school educational community. From Meyer's model I have chosen 3 of the 8 areas to focus on; i.e. i. communicating, ii. building collaboration and trust and iii. decision-making. These three provide a manageable number of focus areas, but do not in any way indicate the other areas are less important, simply in my professional experience they are the three behaviours most connected with being an effective school leader.

EFFECTIVE LEADERSHIP IN SCHOOLS

Following the understanding of culture and leadership and the connections between the two, the next step in exploring leadership in culturally diverse schools is to explore the research into leadership and culture in education. One of the recent largest research projects on what constitutes effective leadership in schools was completed by Day et al (2010) and continues on from work previously published in 2006 (Leithwood, Day, Sammons, Harris, & Hopkins, 2006). Day et al make ten claims about leadership. The claims are:

1. 'Headteachers are the main source of leadership in their schools
2. There are eight key dimensions of successful leadership
3. Headteachers' values are key components in their success
4. Successful heads use the same basic leadership practices but there is no single model for achieving success
5. Differences in context affect ... leadership actions
6. Heads contribute to student learning through ...a combination of actions
7. There are three broad phases of leadership success
8. Heads ...secure success by layering leadership strategies
9. Successful heads distribute leadership progressively
10. The successful distribution of leadership depends on the establishment of trust'

(Day et al, 2010, p.1)

The list of claims about effective leadership behaviours do resonate in some instances with the GLOBE study outlined above. However, it must be remembered that this research was carried out in UK and North America and its relevance to schools in other parts of the world must be questioned.

Heck and Hallinger in a review of where the research into educational leadership stood in 2005, concluded that there was much confusion with many competing conceptual or methodological structures meaning less viable comparisons, such that practitioners, researchers and policy-makers were often talking past each other (Heck & Hallinger, 2005, p.239) and unfortunately a lack of empirical rigour. When mapping the field of educational leadership research over 40 years between early 1970s and into this century's first decade, Bush and Crawford (2012) conclude that there is change, and increasing interest around the world in the topic, measured by the increasing number of articles from outside UK, although they do not analyse if the article was written by a local author or by researchers from outside the particular region. If more local based authors were researching school leadership, it would provide some indication that a more global perspective on leadership was developing. One topic they note of increasing interest in leadership discussions is the concept of distributed leadership.

Interest in 'distributed leadership' in schools has been growing (Gronn, 2000, 2002; Spillane, 2005; Crawford, 2012). Distributed leadership is a term interpreted slightly differently among writers. See Gronn (2000) or Crawford (2012) for an overview, but for our limited space and purposes here I will use Spillane's understanding, as the term would be generally understood, i.e. distributed leadership is the product of sharing of actions among two more leaders within a school (Spillane et al, 2011, p.161 cited in Crawford, 2012, p.614). Yeung, Lee and Yue provide an interesting perspective from Asia, after looking at case studies in Hong Kong concluding, that 'school innovation requires a moral, systemic, integrative and emergent distributed leadership to build a scalable sustainable learning community in a multicultural school environment' (Yeung, Lee & Yue, 2006, p.121). They are adding moral perspectives to the 'distributed leadership' discussion, suggesting it helps develop a sustainable learning environment. However, a distributed type of leadership is not always seen as most effective in all contexts, as shown in the fact that participative leadership practices are fourth in order of priority of preferred leadership styles across the GLOBE study (House et al, 2014).

Educational leadership and context

Apart from this focus on distributed leadership, if a leader was looking for guidance, there are a large number of theories about effective leadership, some of which Bush outlines in a module on school leadership (2011) in which he concludes:

'Conceptual pluralism is similar to the notion of contingent leadership. Both recognize the diverse nature of educational contexts and the advantages of adapting leadership styles to the particular situation rather than adopting a 'one size fits all' stance. Appreciation of the various models is the starting point for effective action, it provides a 'conceptual tool-kit' for the manager to deploy as appropriate in addressing problems and developing strategy.' (Bush: 2011, p.211)

This is an appropriate attitude in the light of research into educational leadership, as it seems to have more theories and less universally accepted conclusions than would be helpful to

guide leaders. Bush also appears to align with the GLOBE conclusions i.e. that in order to be effective, leaders have to be appropriate to their context (Dorfman et al, 2012; House et al, 2014)

There are more examples of multiple styles of leadership being considered in research. For example, Davies (2009) includes ten different interesting and viable styles of leadership in his work 'The Essentials of School Leadership'. However, if the school leader does not have the time, skill or experience to evaluate their context, this list of styles could add to their confusion, as there is limited discussion of when or in which contexts one of these styles might be of more use than others.

There is therefore, growing understanding that context has impact although exactly what impact depends on the context. That sentence sounds circular but is actually a logical conclusion. Gordon (2002) is one researcher who saw the need for conceptualizing leadership with respect to its context and historical antecedents, thus confirming the need for context being understood for leadership to be effective. Saros and Saros (2007) explore the first 100 days of a new Principal and CEO. Their conclusion is that the job is very much more about getting to grips with the reality of the particular context, than it is about doing anything perfectly or having the theory to know how to lead in a particular way. Both of these authors' research supports the importance of understanding the context and the idea that there is no one always appropriate set of behaviours for effective leadership.

Rayner (2009) provides an argument for the need for reflective leaders. The skills involved, I believe, would help leaders' in their quest to understand context. He argues for the need for a model of inclusive leadership, focused on leading educational diversity through leadership which is not just as a 'reflective practitioner', but as a 'thinking practitioner' developing praxis (Rayner, 2009, p.434). He explains this as being a 'process of developing and using a mix of theoretical and practical knowledge specific to an educational context' (Rayner, 2009, p.433) and develops a model of leadership which blends ideas of values based leadership, distributed leadership and ongoing learning about leadership which would enable a leader to work with diversity by including a wide group of diverse individuals in the process of 'learning leadership' i.e. educational theory and professional knowledge, and learning 'leadership' i.e. the actions and praxis of leadership, (Rayner, 2009, pp.440-446). He does not single out a particular form of diversity but is very inclusive of all types and indicates that leaders need to be able to work with such diversity, claiming it is a 'practical imperative' in the current geo-political situation and globalised society (Rayner, 2009, p.440).

Hallinger (2011) raises what I consider one of the most important issue about most educational leadership research at present. He acknowledges that the role of educational leadership is undergoing reform but most of the knowledge base is from Western academic contexts and he suggests the development of a 'regionally valid knowledge base' (Hallinger, 2011, p.305). Awareness that social or national culture impacts leadership behaviours is currently not included in leadership preparation or training programmes (Hallinger, 2011, p.307). He claims that there is a paucity of research from the East Asian region. This might be linked not to lack of interest in research, but in the style of research and the epistemological basis upon which Western and Eastern research sit.

Western research seeks knowledge to know and act upon. Eastern research seeks knowledge for increased [personal] wisdom (Nisbett, 2005). Considering Nisbett's claims about the different interests and basis of research in the 'east' and west', is important for this research.

Eastern epistemologies are more about connections between people and objects, and also allows that 'black or white' is not always 'black or white' i.e. that truth is a shifting concept dependent on context (Nisbett, 2005; Liu, 2011). It is even more complex in the Middle East where 'received wisdom' (Bajunid, 1996), found through studying religious texts, is a valid source of knowledge. This is in direct conflict with western academic research where rigorous scientific testing is what produces 'knowledge'. Another challenge in understanding is found in the Middle-East, where the Arabic word for leader is related to great military leadership, and thus an understanding of what constitutes effective leadership in the Arabic world would naturally be focused around this concept. Effective leadership in that region also includes 'faithfulness' as in religious faith (Scandura & Dorfman 2004, p.288) which again suggests a very different epistemological basis is required for understanding leadership in these different regions.

Thus, the guides as to appropriate leadership behaviours can be found to conflict, depending on one's epistemological grounding, i.e. Western, Asian or Middle-Eastern, as well as whatever research is available, and how reflective one might be. Mittal & Elias (2016) again confirm the GLOBE claim, that leaders must lead as their followers expect or conflict ensues with misunderstanding and problems. We are left then with an understanding that a) leadership in schools is well researched in the west, with increasing input from other cultures, but there is no agreement on the most effective leadership attributes, and b) what might constitute effective leadership is affected by the context, the major epistemological basis of the community, as well as the social culture and context. With that clear, we need then to turn to research into culture and leadership in schools, in an effort to ascertain if there is any added clarity of what leadership looks like in different cultures and to ask what might constitute the most effective leadership behaviours for leaders in cultures other than their own or culturally diverse communities.

CULTURE AND EFFECTIVE LEADERSHIP IN SCHOOLS

Interest in culture and its impact on school leadership has been slow to grow. However, developing interest has been evidenced in the increased number of cross-cultural comparisons of leadership. There has been some increasing understanding of differences and similarities between styles of leadership and the impact that culture may have on what works, where, and why. However, there is nothing in the research to compare to the size of research found in the GLOBE study on business leadership around the world. What we have is a slowly growing awareness of the importance of this area of leadership practice for educators.

Hallinger and Leithwood (1996) were early supporters of the importance of culture on leadership saying 'surprisingly little effort has gone towards uncovering the cultural foundations of leadership when we refer to culture in this broader sense. This is particularly true in educational administration' (Hallinger et al 1996, p.106). Ribbins and Gronn (2000) further this interest in culture by suggesting the need to frame ethnographies with questions that focus on context in order to understand leadership behaviours better, rather than assuming the researcher can de-contextualise the work. They consider research must be seen in context and reported in context (Ribbins & Gronn, 2000, pp.40-43) and 'the value of literature on the principal is diminished to the extent that it lacks contemporary, contextual and cultural relevance' (Ribbins & Gronn, 2000, pp.42-43). The conclusion is therefore that leaders must take care when importing ideas about principal-ship or leadership into another culture.

Gronn (2001) considers cultural ‘diffusion’ i.e. spreading, in education and argues that it is a very important part of understanding what is happening in education generally and should be much more focused upon (2001, pp.403-406). Gronn comments on other writers and their work on values in leadership and the impact culture has, mentioning Sapre and Ranade (2001) and their discussion of Indian values-based styles of leadership and Wong (2001) exploring Confucian and Zen impact on Chinese styles of leadership. Both research projects were discussing examples where governments had imposed policies on schools which are not aligned with the local cultural heritage or values and the conflict and problems this presented (Gronn, 2001, pp.407-408). Gronn here argues the importance of research on values diffusion and if there is cultural convergence (Bergiel, Bergiel, & Upson, 2012) or divergence, or hybridization or any other possible outcome, claiming that educators and leaders need to know much more about the impact of culture on values and school leadership if they are to be more successful.

Walker and Dimmock are well-regarded researchers in this field and have done considerable work in Asia which highlight different responses to leadership, responses which are influenced by societal culture. One of their major works was researching how principals in Hong Kong, Singapore and Perth, Australia, might react differently to various scenarios of leadership challenges (Walker and Dimmock, 2002). Their research methodology was based on an expanded version of Hofstede’s (1980) cultural dimensions model as a way of comparing values and behaviours. Their data collection included interviews, surveys and scenario responses from principals in each city. Their conclusion confirmed their hypothesis that culture did in fact influence leaders’ behaviours. Their conclusions provided further encouragement for more research on the impact of culture on leaders’ behaviours.

There are now a number of research projects related to investigating leadership in different cultural contexts although they do not all focus on culture as having an impact on leadership practices (Bajunid, 1996; Cheng & Wong, 1996; Cheng, 1998; Bush and Haiyan, 2000; Cheong, 2000; Sharpe & Gobinathan, 2000; Hallinger & Kantamara, 2000 & 2001; Quong, 2006; Bush & Oduro, 2006; Walker, Chen & Qian, 2008; Wang, 2008). What the totality of this research confirms, is that culture and context do in fact impact how leaders lead. What it does not provide is an overview or comparison of how, why and where cultures impact leadership, as is found in the GLOBE study explored above (House et al, 2014).

Early into this exploration of culture, Collard (2007) raised awareness of the challenges for leadership in intercultural contexts and challenges some of the essentialist constructs of culture which assume it is static, like Hofstede (2005). Collard believes leaders can and should use these constructs for understanding of cultural and ethnic values, beliefs and assumptions, and to enable understanding and improved intercultural communication. Collard believes leaders need to be reflective and aware of changing and complex cultural realities in order to be able to encourage examination of assumptions, thus enabling appropriate change (Collard, 2007, pp.750-51). Collins’ investigation concludes that the societal culture interferes with any significant changes to the way things are done (2015, p.152) thus highlighting a potential issue for leaders.

Lumby supports this stance strongly in a similarly minded reflection on culture and leadership (Lumby, 2012). She believes that ‘ignoring culture is a cultural choice’ (Lumby, 2012, p.579) and that ‘greater understanding of culture may be the most sustainable tool to enable leaders to make persistent adjustments more authentically to relate to the cultures in their organisations’ (Lumby, 2012, p.587). Lumby strongly believes ‘leaders are currently ill-

served by encouragement to focus on aligning the organisational members to a single strong culture and that engagement with one culture may perpetuate inequalities (Lumby, 2012, p. 576). Lumby is thus focusing on the complexity of context and is looking for a less simple perspective on what is *the* right thing for a leader to do.

Law (2012) investigated Chinese school leaders and their preferences for Chinese or Anglo-American leadership traditions. His conclusion is that Chinese leaders actually liked both sets of leadership ideas but implemented them with significant differences (Law, 2012, p.277). Chinese leaders in the study cautioned about taking on Western ideas too heavily or automatically (Law, 2012, p.278). This supports a plea to not helicopter in Western practices without due consideration (Walker and Dimmock, 2002). Law also cautions us all against overstressing the dichotomies between cultures and leadership styles. What he suggests is a much more multi-levelled approach to culture to include local, regional as well as national and global influences. This highlights the complexities and flexibilities needed to manage leadership in different cultures and provides impetus for a reconsideration of what is needed by globally and culturally aware managers and leaders.

Tang, Yin, and Min, (2011) explore educational leadership in Taiwan and the USA and confirm through their research that there are differences in the application of what is considered a universally effective leadership style 'transformational leadership', in different contexts (2011, pp.31-32). They contend that while there might be universally effective leadership styles, leaders still have to be aware of the local context in order to determine how that leadership style is to be implemented in that particular place.

There are examples of school leadership being challenging where there is no clear understanding of the cultural or epistemological basis for leadership. For example, Sheikh (2012) outlines the epistemology of Islam showing how it is different to Western academic thought i.e. knowledge comes from faith not empirical investigation. She suggests that teachers and leaders must be models of morality in the Islamic tradition if they are to have credence in Islamic communities, or when Moslems are part of the diverse culture community, even if the leaders themselves not Moslem. This expectation of leadership modelling another culture's ethics would not normally be a part of Western expectations of a leader, and thus shows the importance of reflection and consideration of context.

Romanowski's research into the Qatar National Professional Standards for School Teachers and Leaders confirms the need for awareness of the cultural basis of programmes or leadership when they are being implemented in other cultures (2013). Previous research he was involved in showed 71% of Qatari respondents thought that the professional standards created by Western consultants for the Qatari Ministry were simply adopted from a Western model, even though the company employed to create them had asked for input from the Qatari community (Cherif, Romanowski & Nasser, 2012, p.475). Findings indicated that the school leaders thought the standards ignored local culture and local educators' input and provided unrealistic standards and expectations of the society (Cherif, Romanowski & Nasser 2011, in Romanowski, 2013, pp.475-476). Qatar being an Islamic community, it might be that there are fundamental differences in beliefs about effective leadership as suggested above, and Romanowski's research confirms the lack of appropriateness of not understanding context.

Another middle-eastern example of research into the impact of culture on leadership by Alsaeedi and Male (2013) shows a willingness of local leaders to engage in transformational

leadership styles, but the leaders showed no understanding that their own culture provided any challenges to the implementation. Alsaeedi and Male simply noted in their conclusion that 'their [participants'] traditional thinking appears to represent a challenge' to the implementation of transformational leadership (Alsaeedi & Male, 2013, p.655). The participants and government's lack of understanding of culture's impact on the potential implementation of leadership behaviours (Alsaeedi & Male, p.656) shows the importance of understanding culture, and the need for training and education in this field.

Leadership in culturally diverse school communities

The research outlined above is focused primarily on understanding how societal culture impacts leadership in different contexts. However, what is of interest to leaders in culturally diverse communities, is to see what research is available that includes a multi-cultural perspective. Billot, Goddard and Cranston (2007) review how principals manage ethnocultural diversity in three countries, New Zealand, Australia and Canada. The research is interesting in that it focuses closely on a few leaders and their practices, exploring how a) the principals identified the effect of the diversity on their schools, and b) how they perceived and managed the challenges. The New Zealand and Australian leaders tended to celebrate the ethnic diversity with some celebrations of food, festivals and flying varieties of flags (Billot, Goddard and Cranston, 2007, p.12). This type of celebration of cultural diversity does not hold much weight in many circles as it is considered shallow and does not really address the complexity of different cultures interacting (Skelton, et al 2002). However, the leaders were very positive about cultural understanding and appear in a positive light, as other school leaders in different districts did not show the same awareness or interest in managing diversity as a positive aspect of school life.

The Canadian school leaders were significantly different in their behaviours and did not create as much celebration of diversity, it was treated simply a fact of life and everyone was a part of a multicultural community and expected to behave with respect for others (Billot, Goddard and Cranston, 2007, p.12). This study is useful in that it shows that diversity in the student body is being managed in very different ways, and also suggests that diversity *needs* managing if it is to be a positive aspect of a school. What it does not mention is the management of the diversity of the staff, even though many of the heads attempt to employ teachers to match the cultural diversity of the student body (Billot, Goddard and Cranston, 2007, pp.16-17)

Research has thus given some understanding of different behaviours with reference to cultural differences, but as yet does not provide guidance for leaders in multi-cultural communities. The following section explores research into leadership in international schools, and the extent to which there is empirical research on leading culturally diverse communities.

Leadership and culture in international schools

International schools are a fast growing group of schools, within which are often found a culturally diverse communities. As my own leadership challenges in this type of school were the catalyst to my interest in the area, it was an early and continuing area of interest to explore the available research.

Blandford and Shaw (2001) were among the earliest to focus on international school leadership and they discuss issues which are particular to the challenges of these contexts. One of the nine issues listed is the 'cultural diversity of staff, students and Board members'

(pp.24-25). What is interesting to note is that while there has been research on supporting culturally diverse students in international schools, through improved understanding of culture and context, (Poore, 2005; Lee, Walker and Bryant, 2018; Tarc, 2018) as yet I have not identified empirical research is not evident related to working with culturally diverse staff bodies and Boards.

Some of the research could be linked to the challenges of working in culturally diverse settings but it is not explicitly connected. Bunnell's study on the issues of school leadership explored through a six month time period of one social media site (2018) highlights the challenges found in international schools, including the paucity of clear ways of communicating dissatisfaction with leadership, which is a very culturally influenced behaviour. Mancuso, Roberts and White in their exploration of teacher retention conclude that 'International school leaders striving to retain quality teachers ...need to be aware of how their interactions with teachers on a daily basis impact the success of their schools (2010 p. 321). This again focuses on a leader's ability to communicate with a variety of staff with different cultural backgrounds, but the research on how to communicate across cultures is not yet in evidence.

Dimmock and Walker explored aspects of leadership of culturally diverse communities in their book 'Educational Leadership' (2005). Their injunction to include a variety of different cultures in the teaching staff, leadership of the school and decision making bodies, along-side the thoughtful provision of a multi-cultural curriculum, was aimed at providing guidance to leaders on this issue. However, the very different assumptions about education among different cultures evident from personal experience as well as research (Shah, 2010) indicates that including different cultures in a group does not automatically create understanding or smooth leadership, and therefore is not enough. Later work by Walker and Riordan (2010) also provides suggestions of areas of focus and the importance of cultural understanding. However both of these works are theory based rather than empirically based work and as such do not engage with the day to day reality of leaders' challenges nor indicate what are the behaviours leaders might need in order to work effectively work across cultures.

One possible example of a way forward in a bi-cultural community is described by Keller, who outlined a model to consider leadership of international schools which incorporated Janus the Roman two-faced god, to explore the possibility of seeing two completely different sides of a situation where both are valid (2014, p.900). He uses Simkin's model for sense-making in educational leadership, and Boleman and Deal's model of four frames of leadership (cited in Keller 2014, p.901) to explore his own experience in Bilkent in Turkey. He concludes that it is important for international school leaders to be able to see many perspectives at the same time and not take one view as the only right one. This adds weight to the importance of flexibility and an understanding of managing varieties of 'truths' as a skill required for school leadership in culturally diverse communities.

A related model of dual-principalship provides an interesting way forward where a school appoints two leaders representing different cultures. In Bunnell's exploration of the Yew Chung Schools in China, he concluded that there was, disappointingly, no conceptual framework to support the apparent idealism of the structure's implementation and attempt to bring East and West together in the school community (2008, pp.198-199). So while this might have provided an example of how multi-cultural communities worked together, it did not. I discovered the same co-leadership structure in colleagues's schools in Turkey during my term as Director in Istanbul. In these instances, the local co-leaders were in place to deal

only with the logistics of the local education system and part leadership of the local national staff rather than as an idealistic way of encouraging or enabling intercultural understanding. It remained a requirement of the non-local school leaders to manage all cultures within the staff body. There has been insufficient empirical study of this model for leading diverse cultures which might be a way forward if provided with sufficient structure. This again suggests areas for future research.

Hirsch's thesis (2017) on teachers and the importance of their intercultural competency in international schools opens up the very important area of empirical research into intercultural competency in teachers and leaders in international schools. While her work was focused on teachers, she concludes that this competency is important for leaders and supports the importance of better understanding the value of intercultural competency in leaders in international schools. She suggests this can be either developed in training or through professional development. Tarc's exploration of a critical incident in a school which focused on a lack of cultural intelligence by a member of staff and school leadership and the negative consequences, highlights the need for guidance for leaders on how to work in multi-cultural communities (2018, pp. 492-496). Leadership in these communities is not just about teaching the students 'international mindedness'

Bunnell (2018), Cravens (2018), Lee, Hallinger and Walker (2012) and Lee, Walker and Bryant (2018) all write of the continuing paucity of research into leadership in international schools, and in particular of the little empirical research available that provides data for discussion of this growing number of schools and leaders. There is still a shortage of empirical research into leadership of international schools and schools with culturally diverse communities, which provides the impetus for this research. The following section explores what preparation and development is currently provided for leaders in schools like these, with culturally diverse communities.

EDUCATIONAL LEADERSHIP PREPARATION AND DEVELOPMENT

There is increasing interest in leadership preparation and development around the globe, as I explored in an earlier review of the topic (Fisher, 2016). What became clear was that very much as leadership research around the globe shows, there might be some similar general principles found in a few countries, but each country implements leadership differently.

A number of different studies contribute to the growing support for cultural and contextual knowledge to be a part of school leadership preparation and development. Easley and Tulowitzki (2013) explore school leadership preparation and development to the extent to which programmes include awareness of the skills and understanding needed for preparing globally minded heads of schools. Wang's (2011) research into 20 Chinese school university and educational leaders showed they believed practices needed to be seen in cultural context. Benson's research (2011) shows the advantages of certification for school leaders which includes some international component, but it is not currently a significant advantage. Brooks and Normore (2010) provide a list of leadership skills which include leaders engaging with local, and global issues, thus providing more awareness of other cultures.

Simkins (2005) explores the ideas of 'what works' in comparison to 'what makes sense' and how these can help leadership development and leaders understand what they may focus on. He argues that dealing successfully with 'the complexities and ambiguities of organisational life... and helping others to do so, is the central task of leadership' (Simkins, 2005, p. 22). He

suggests that leaders should have an agenda which includes items focusing on understanding ‘others’:

- ‘Makings sense of the ways in which power and authority are and should be constituted and distributed in educational organisations
 - Making sense of ‘other worlds’ across inter-professional and organisational boundaries
 - Using leadership development to understand sense-making itself.’
- (Simkins, 2005, p.23)

Van Dyne, Ang, and Livermore, (2010) confirm this type of training and outlined the need for cultural intelligence for leading in a rapidly globalizing world and the structure for it includes: Striving to know, gaining knowledge, using strategy to plan, doing action to engage with flexible leadership, then reflecting on the process. This is supported again by research in international schools which highlights the need for more training of leaders in cultural understanding and awareness in their work with staff, students and families (Poore, 2005, Shah, 2010, Hirsch, 2017)

SUMMARY

From the literature reviewed it is clear that research abounds on culture as a dimension of understanding cultures. The GLOBE study is the largest focused on leadership in business to date and continues to provide significant empirical research which is supporting further understanding of leadership in different cultures. This literature review also indicates there is increasing research on leadership in education and comparative research on education in different cultures. However, there is still little research provided to guide educational leaders in international schools and particularly on how to manage their culturally diverse communities. Future research needs to focus on leadership in these types of communities to see how leaders are currently leading and find out what knowledge or understanding they believe supports their leadership.

Meyer’s model (2014) and the three areas I chose: i. communication, ii. collaboration and building trust, and iii. decision-making, provide the scaffold for my research into leadership practices of educational leaders in culturally diverse communities in international schools. The following chapter explores the ontological and epistemological paradigms relevant to this thesis, and then describes the methodology and methods used to gain and analyse the data. The findings and understandings gained from this thesis could then be considered by those designing the training and development of future school leaders, so the leaders would have the knowledge, understanding and skills to know how, where and why leadership is context driven and what to do to lead effectively in their context.

CHAPTER 3

RESEARCH DESIGN

INTRODUCTION

The previous chapter's literature review explored the challenges for leaders in international schools in finding research to guide their work in culturally diverse communities. This highlights the need for research into this area of educational leadership. This chapter begins by exploring the ontological and epistemological foundation of my research, and the associated challenges of understanding culturally diverse communities with varied philosophical foundations. This is followed by the rationale for the methodological perspective and explains the methods of data collection used, both the rationale and theory and finally how they were used in practice. The chapter concludes with the theory of data analysis which guided the analysis in the following chapter.

Personal philosophical background and aims

If a situation is a problem to one member of staff and not a problem to another, the leader has to understand how to deal with it. Leadership in schools in five countries in different regions and with each school a multi-cultural group of staff, has provided me with a lot of personal experience which indicates that personality can explain some of this, but more often my experience supports Nisbett's claim (Nisbett et al, 2001, p306) that different cultures may see the same situation very differently. My career has given me a life-long challenge to understand and work within a variety of cultural perspectives while being true to my own culture and values, albeit a culture and values impacted by being a 'global nomad' and not firmly rooted in any one culture (Pollock and Van Renken, 2009) other than a general Western philosophical background.

My research aims to explore how some leaders in culturally diverse communities might be adapting their leadership behaviours to this complex cultural context. The research question explored in this thesis is: *In what ways and for what reasons do leaders of international schools deploy their leadership behaviours in response to the cultural context of staff with whom they work?* Given that this is a very broad area, I decided to focus the research on three areas in particular: how leaders a) communicate, b) build collaboration and trust c) and make decisions. The following outline of the epistemological basis and methodological structure indicates how this research will be undertaken to answer the research question.

ONTOLOGICAL AND EPISTEMOLOGICAL FOUNDATION

Before explaining the philosophical mind-set which underpins this research, it is necessary to situate the work into an ontological and epistemological paradigm, so that readers will more easily understand the theoretical basis for the research, its methods and aims. It is generally understood that the word ontology refers to questions related to the nature of reality (Khan, 2014, p.300) and focuses on 'the way things really are and how things really work' (Scotland, 2012, p.9). Epistemology is concerned with forms of knowledge and the way the researcher can create, acquire and communicate knowledge (Scotland, 2012, pp.9-10). It focuses very closely on the relationship between the knower and the known, and the perspective of the 'would-be knower' is a central component of understanding the process.

Once the ontological and epistemological perspectives are in place, then the methodological perspective provides choices. The choice of methodology reflects the belief of how the inquirer – the would-be knower – can inquire and find out what they believe can be known

(Guba and Lincoln, 1994, p.108, cited in Khan, 2014). Particular methodological perspectives will lead researchers to use particular methods of data collection, all of which need to align with the ontological, epistemological and methodological perspectives, in order for the research to be on a theoretically sound base. The word ‘paradigm’ is often used to describe a set of these concepts which once aligned, provide a unified perspective with which to interpret or engage with research. Once the particular paradigm is clarified and explained, it is up to the quality of the research, analysis and conclusions to determine the quality of the results.

Research paradigms

In educational research there are three major paradigms, the scientific, interpretivist and critical paradigms which have been most often used (Scotland, 2012, p.10). Two of these reflect the major paradigms found in much academic research, with the third, the critical paradigm, being more relevant to social science research as will be explained below, and as such does not have the same relevance in natural science research (Scotland, 2012).

The first two paradigms are presented by a number of writers sometimes using different nomenclature, but essentially focusing on the same duality. Scotland (2012) uses ‘Scientific’ as opposed to ‘Interpretivist’, while Khan (2014) and Terman (2011) use ‘Positivist’ vs ‘Interpretivist’. On one side of this duality is the belief about knowledge and reality, that there is a discoverable universal truth in existence separate from individuals, which it is the researcher’s aim to find using objective methods. On the other side of the duality, the belief is that reality is in the eyes of the beholder, and knowledge is individually created through individual perspectives. It is the researcher’s aim to explore the many different perspectives found in any one particular aspect of life or reality and to attempt to explain their interactions. This duality provides much of the basis for arguments about the most appropriate methodologies for research and reflects a western academic focus on finding the right way of doing something. It does assume that there is ‘a’ right way. A more holistic approach, perhaps prevalent in non-Western cultural areas, might suggest that there are many ways of gaining knowledge and truth about existence, and they don’t require these methods (Nisbett, 2001; Bhawuk, Bhawuk & Srinivas, 2010; Liu, 2011). However, given this is a doctoral thesis in a Western academic centre of significant repute, it seems prudent to work with my own Western cultural philosophical traditions in order add research on multi-cultural contexts which might in the future encourage some increased discussion on the context of research. A more detailed comparison of the paradigms follows.

According to Scotland (2012) the Scientific Paradigm focuses on discovering knowledge in the natural world and is sometimes known as ‘Positivism’. The ontological basis for Positivism is that there is a discoverable reality out there. Its epistemological basis is ‘Objectivism’ i.e. the research goes out to discover and observe and conclude what can be known, and this is done in a value free environment. The methodological perspective is to formulate laws to create generalizable predictions and in so doing produce quantitative data using methods such as tests, closed questionnaires and standardized observations. (Scotland, 2012, pp.10-11). In contrast, the interpretivist paradigm is focused more on understanding the social world. The Ontological position for this paradigm is Relativism – i.e. reality is subjective and differs from person to person, so there are as many realities and truths as there are individuals involved. Reality is therefore individually constructed. The Epistemological perspective is Subjectivism, meaning knowledge is not out there to be discovered but is constructed by interactions between ‘consciousness’ and the world (Scotland, 2012, p.11). In this paradigm, most importantly for my research, ‘Knowledge has the traits of being

culturally derived and historically situated' (Scotland, 2012, p.12), and the consequences of this are explored below.

'Interpretivism aims to bring into consciousness hidden social forces and structures' (Scotland, 2012, p.12) and as uncovering the impact of social culture on leadership behaviours and structures is the aim of my research, it would seem the most relevant paradigm given the choices outlined above. The related methodological perspective is to aim to understand individual perspectives and the interactions between and among individuals and tends to be qualitative in methods of research. Again, the aim of my research is to understand the perspectives of different school leaders about leadership and their interactions while leading different cultural groups, confirming the relevance of this methodological paradigm.

One very important distinction between the scientific and interpretivist paradigms is the place of values and perspectives. In the scientific paradigm, as knowledge is considered to be out there and discoverable, it is important that the researcher is objective and behaves in a way which is as value free as possible. Contrary to this, in the interpretivist paradigm, as reality is constructed by those present, then the researcher, being present, is potentially part of reality, and as such their values and the values of others involved must be part of the reality being researched. Analysis in an interpretivist and qualitative paradigm and is enacted from the researcher's interpretation and perspective, their (in this case, my) values need to be clarified from the start (Scotland, 2012; Brayda & Boyce, 2014; Jensen & Clarke 2013). This will be built into the methods of data collection explained below.

The final paradigm which Scotland explores is the critical Paradigm, and its ontological perspective is historical realism. This view says that reality is shaped by social, political, cultural, economic ethnic and gender values, and realities are socially constructed, (Scotland, 2012, p.13). The epistemological position of subjectivism is that 'knowledge is both socially constructed and influenced by power relations from within society' (Scotland, 2012, p.13). Social constructionism (this subjective perspective) suggests that we are born into culture and it is stratified and marked by inequality. Research interests are influenced by culture, race gender and location (Siegel 2006: 5 cited in Scotland, 2012, p.13) and seek to address areas of social injustice and marginalisation. The 'critical paradigm' judges reality and the aim of this type of research is to change reality, and research is provided to create an agenda for reform (Scotland, 2012, pp.13-14).

Faced with this outline of the critical paradigm, it was not initially clear if my research was more appropriately situated in this paradigm or the interpretivist. I do acknowledge that reality is created by history and culture, gender and values, but I do not want my research to be seen as judging reality or trying to create reform to empower those without power. My aim is to understand a context and some actions within it, and thus enable others to understand different people and their different perspectives in order to more effectively lead schools. 'Regarding educational research, the scientific paradigm seeks to generalize, the interpretive paradigm seeks to understand, and the critical paradigm seeks to emancipate' (Scotland, 2012, p.14). Therefore, my research fits most appropriately in the interpretive paradigm.

In conclusion, this qualitative research paradigm is interpretivist because I wish to explore the multiple realities and perspectives about leadership in culturally diverse settings. I wanted to investigate how leadership is experienced and implemented in different settings, allowing that leadership as a concept is socially constructed and that leaders will interact with

their setting in ways that are consistent with their own understanding of themselves, their understanding of leadership and their context. From personal experience and an ongoing engagement with research into the phenomenon of leadership, there are as many ways of leading as there are leaders or writers on leadership. Thus, the concept of an objective truth about leadership may be as simple as ‘there is no single correct way to lead in all contexts’ but this does not help leaders understand or implement effective leadership. Thus, research into many perspectives on how leadership is being implemented and experienced would provide more knowledge and understanding on this topic. Given these assumptions about the aims and possibilities of my research an interpretivist paradigm is most appropriate. However, while this choice would appear relevant and appropriate, the fact that this research is cross-cultural requires that I consider what other issues could impact the structure and implementation of the planned research.

Cross-cultural research considerations

There has been considerable discussion on cross-cultural research and the importance of acknowledging the impact that culture has on potential data collection, analysis and interpretation. Suh, Kagan and Strumpf explore the importance of cultural competence and conclude it is ‘essential for cross-cultural research (2009, p.200). Artiles et al (2011, p.173) make the case for culture being ‘central to understanding phenomena... and needs to be used to understand institutional practices’ in their research into ‘learning difficulties’. They quote Sameroff saying, ‘a cultural perspective on learning is required so that we understand that the “predictive power of individual differences is constrained by how different cultures value and proscribe different behaviours”,’ (Samaroff, 2010, p.20 cited in Artiles et al 2011, p.171). If one changed the word ‘learning’ to ‘leading’ I believe the same would be valid because if different cultures value and prescribe leadership behaviours differently, then we need to understand how. Thus, within the methods used, there must be constant awareness of the potential impact of culture on behaviours, so that the research can most accurately interpret what is the shared reality that is in evidence.

In addition to an awareness of the impact on culture of people’s individual perspectives and realities, there is now a growing awareness that the very paradigms through which most academic research is perceived and presented, have not represented all cultures, and that in fact more indigenous paradigms should be understood. The term ‘indigenous paradigms’ has been defined by Allwood & Berry (2006) and discussed by Liu when speaking about indigenous psychologies, which means ‘an intellectual movement that arose in reaction to [rather read ‘in contrast to’] the Western mainstream and seeks to reflect the social, political and cultural character of local peoples’ (Allwood & Berry 2006, cited in Liu, 2011, p.214). With this understanding as basis, the following three very different indigenous paradigms will be explored and the related challenges of using them or understanding those who exist and act within these paradigms, while simultaneously existing and acting within a Western influenced school setting, will be considered. The three paradigms investigated include the Asian, Indian and Islamic.

Asian paradigm

Liu has written on ‘Asian Epistemologies’ and very clearly outlined how different the Asian paradigm is to any of the three paradigms above. He interprets ‘Asian’ as including not only countries influenced by Confucius but also the sub-continent, and the Middle-East. In fact, he suggests that from an Asian perspective, ‘to privilege one set of research practices which are derived from a particular value system associated with a particular ontology, as providing ‘the answer’ to all the social science contributions to the human condition [as is done in the

three paradigms discussed above] is methodolatry' (Liu, 2011, p.216). This suggests that to use only one paradigm and ignore that others might exist and influence the research, is to put 'method' over 'learning'. Nisbett et al (2001) provide an overview of Asian holistic thinking and includes Confucian Asia without the sub-continent or the Middle East in his definition of Asian. Their research suggests in brief 'Asian philosophical traditions allow for perpetual change, where 'a tolerance of contradiction, an acceptance of the unity of opposites and an understanding of the coexistence of opposites as permanent not conditional or transitory are part of everyday lay perception and thought' (Spencer et al 2007, cited in Liu, 2011, p.217). Asian epistemologies see as complementary the scientific methodologies and the intuitive thinking of the individual (Liu, 2011, p.217) although some allow for more individual thinking than others. This is far distant academically from the scientific paradigm which suggests there is a universal truth which can only be discovered by scientific research, or to the interpretivist paradigm where anything produced individually without research is of little contribution to the knowledge bank. While the Asian paradigm is important to understand, as explored in brief by Liu and others at more length (Nisbett et al, 2001; Nisbett, 2005) it is not known how many of the participants in the research will be influenced by it. The same must be said for the Indian and Islamic paradigms through which some of this research has been completed and which are discussed below.

Indian paradigm

An alternative paradigm is outlined by Bhawuk, Bhawuk, and Srinivas (2010) when considering an Indian paradigm used in the development of Indian Psychology. They repeat what Liu says of western philosophical attitudes to knowledge i.e. that only knowledge generated by science is considered true knowledge (Bhawuk, Bhawuk, and Srinivas, 2010, p.159). They compare this to the Indian paradigm and say 'epistemology or the Indian theory of knowledge is to be able to live and experience the ontological belief that Brahman is in everything in the universe... Even the question of how we know what we know is answered, in that we know it internally and there is no need to demonstrate or explain it to others what we know because the pursuit of knowledge is a personal journey that is not beholden to external acknowledgement acceptance or recognition' (2010, pp.168-171). This perspective on knowledge is significantly different to that which is based on Western philosophy. These differences impact research practices and suggests that Indian research is a much more holistic experience whereas Western research tries to cut concepts into individual entities or pieces to research and understand them separately from context (Bhawuk, Bhawuk, & Srinivas 2010, p.175).

This more holistic research and a reduction of dualism is reiterated by another Indian researcher, Poonamallee (2009) who provides a model and suggests that through creating a research perspective (paradigm) of 'advaita' (non-dualism) it is possible to have an interplay between subjective ontology and objective epistemology (2009, p.69). She says:

'Conventional dualistic ontology denies a subject the capacity for objective reflection. But advaita epistemology is based on the belief that a subject can view itself as an object and still continue to be an actor and subject. An Advaiti's [non-dualist] quest for knowledge is an effort toward knowing ultimate reality through a relation between subject and object. This is done through a witnessing of subject and object thus freeing oneself of both purely subjective and objective realities through knowing both.' p72.

It is through being both an insider and an outsider (or object and subject) at the same time that Poonamallee suggests this is possible, and by recognising those ambivalences and affirmations of knowledge as part of the whole truth, that a broader reality can be known (2009, p.74). This suggestion is one which I can take advantage of to an extent, as I will have more than thirty years' experience in schools yet will still be an outsider in the particular leader's context. Keeping this mental perspective at the forefront of my mind when working with people and interpreting data, may help provide a more holistic perspective to the reality explored.

Islamic paradigm

The final paradigm explored briefly here is the Islamic paradigm. Bajunid (1996) Mansour (2010), and Kamil (2011), provide some perspectives which add to an understanding of how different this paradigm is from those described above. Bajunid (2007) writing on developing indigenous management models was suggesting that rather than depend on a Western paradigm of research and knowledge, it was more appropriate for those in Malaysia to refer to the knowledge received through the Qur-an, and this received knowledge or wisdom was as relevant and perhaps much more relevant to their context, as it reflected their values and beliefs about appropriate management strategies. Mansour (2010) in a discussion of Egyptian teachers and their use of scientific knowledge in class, claimed that many teachers were using the Qur-an as their first source of scientific knowledge and Western research as their second. This suggests that what is knowledge for individuals using the Qur-an as their source, is founded on a very different basis to Western understanding of what is knowledge.

Kamil (2011) suggests that the perspective can be outlined as 'Allah is the 'Truth' and the way to find truth. All else is experienced and learned and therefore subjective. The 'Middle Path' of Islam has both realist and relativists perspectives. This Islamic paradigm is explained such that there exists independent objective knowledge prior to human cognition (thus objectivist epistemological perspective) and these are from the Qur-an and Sunnah, as sources of guidance for mankind towards the right path, thus providing objectivity. However, there is also a subjectivist view of epistemology from Moslem scholars and deductive analogy who innovate or create knowledge out of their individual experiences and subjective understandings of the known Islamic Jurisprudence, to provide rulings where necessary (Kamil, 2011, p.70). The Islamic perspective on knowledge and knowledge acquisition is therefore significantly different from those mentioned above in the outline of the paradigm I will use for interpreting and understanding my research. As I will be using research in the field to build a knowledge base from individual perspectives, and will not be referring to either the Qur-an or an Indian style personal enlightenment model for developing knowledge, I am firmly in the Western academic model, although I do recognise that many involved in the research may be influenced by these philosophies and paradigms.

The importance of understanding these different paradigms is twofold. Firstly, it is necessary to have a clear understanding of what as a researcher, my own assumptions are about the essence or reality and how it can be understood and known and how this might be different from those being researched. Western paradigms assume that an individual can only have one perspective at a time. This concept is encouraged by the duality inherent in the Western models outlined above. However, the reality which I explore includes much cross-cultural work and many people who will be operating through different paradigms, therefore an understanding that others have different perspectives on events must also include that they can have different paradigms on reality and truth.

Secondly, it has been said that to do cross cultural work well, one should have cultural intelligence (Brayda & Boyce, 2014; Suh, Kagan & Strumpf, 2009), where possible use indigenous language (Gormley, 2005) and if possible have more research done within the indigenous philosophical paradigm so that it is designed, collected and analysed within the relevant cultural knowledge paradigm (Artiles et al, 2011). The challenge for my research is that the research is not taking place in one single cultural group but in a variety of cultures even within the one case study, and there will be many languages, religions and cultures represented within each case study. Thus, any one of the paradigms listed above is no more appropriate than another for understanding all perspectives. Rather, as researcher, I must make every effort to ensure other paradigms are understood and consider how they might impact the data collection and analysis.

Choice of paradigm for research

Having developed an understanding of other paradigms as described above, it is clear that I do not have the philosophical training to work with any one single alternative paradigm, either Indian, Islamic or Asian, as a single method of research and interpretation. I am missing the knowledge and text base of those philosophical paradigms, not having been raised and immersed in any, except from a distance as a child while growing up in Singapore. Thus, as models of research structure they will not be more appropriate for this research than one founded in the philosophical tradition and cultural paradigm of my own identity i.e. a Western paradigm of knowledge. What is needed is a model which is most appropriate and flexible for understanding all groups and individuals in this investigation, given there is so much variety of perspective. One model has to be used which provides for as much flexibility as possible, and the interpretivist model using qualitative data collection methods I consider the model most appropriate. An interpretivist paradigm is used because it is based on developing and building knowledge from the perspectives and sense-making of the individuals involved. Qualitative methodology was used, including interviews, document collection and observation as methods of collecting data, to allow the voice of each individual to be heard first in individual case studies and only then aggregated into a wider picture of a 'reality' of leadership. The details of the methodology and methods are given below.

My interest and commitment to this multi-cultural research springs from significant life and working experience within all the above paradigms, so I understand them, even if I do not have the deep philosophical understanding of having been brought up totally within one of these varied cultural epistemologies. What I hope my research achieves is to honour this variety of alternative paradigms and cultural philosophical traditions within the analysis, but my work needs to be presented with consistency from within my own cultural and philosophical tradition. The hope is the research will provide some insight into the complexity of working within a wide variety of perspectives and cultures as a leader in one school community, which might then suggest ways forward for better preparation and support of leaders, at least in the Western traditions of preparation for leadership. Others working from within the Asian, Indian or Islamic tradition may not accept the research conclusions as they are not based on the same assumptions of how knowledge is gained. However, it is hoped that all can gain from understanding others' perspectives, so it may at least create some discussion among others working from within different paradigms.

METHODOLOGICAL PERSPECTIVE AND METHODS OF DATA COLLECTION

The research explored in the literature review was usually based on either of two major 'epistemologies' explained above i.e. the nature of knowledge and how we can know anything. One belief is that reality is 'out there and objective', thus it is fixed and can be

learned, and explanations and predictions can be made based on observations or discoveries. This is understood to be the basis of quantitative research methods (Sarantakos, 2005, p.33). The alternative perspective is that reality is constructed by the individual, through their perceptions, and the knowledge is subjective, which is generally the basis of qualitative research methodologies (Sarantakos, 2005, pp.30-55). The GLOBE study (Dorfman et al 2012, House et al, 2014) and Hofstede's (1980) work on culture were based on the objective 'out there' model where a truth is to be discovered, and so they primarily used quantitative methodologies. In comparison, many of the other research articles which focused on understanding individuals and their responses to the particular cultural contexts they were experiencing in schools have used qualitative methods of data collection (Hallinger & Kantamara, 2001; Wong, 2001; Walker & Dimmock, 2002;) and others as mentioned above.

The nature of reality (ontology) implied in my research is that leadership as it is understood and implemented, will vary from individual to individual, and school to school. Thus, my research seeks to explore what leaders perceive about their values, beliefs and behaviours related to their leadership, and how they lead in culturally diverse settings. Given that the ontological basis of the research is that there are many perspectives to be discovered, the epistemological framework is most suited to being 'subjectivist', where reality is created by individuals and therefore has as many perspectives as individuals being explored, rather than 'objectivist' which assumes there is a real and single factual reality to be discovered (Lincoln and Guber, 1994, cited in Khan, 2014, pp.299-300).

Qualitative methodology

Burns and Grove suggest how qualitative research is best for exploring daily life experiences and the way people do what they do and why (Burns and Grove, 2009, cited in Khan, 2014, p.300). Others support that 'qualitative research allows researchers to deeply explore behaviours, different perspectives and life experiences to discover the complexities of the situation through an holistic framework' (Holloway & Wheeler, 2002 cited in Khan, 2014, p.301). Interviews, and in particular semi-structured open-ended interviews are considered most effective as they support the exploration of daily life from the perspective of the interviewee and allow for a wide variety of interpretations and perspectives to be explored (Charmaz, 2006, & 2014). As the research objective is to explore the phenomenon of leadership in a complex context, then qualitative methods as described above would appear most appropriate, enabling the experience of leadership in eight different contexts and the leaders' perceptions of the impact of context on their behaviours.

Case study structure

One further step is needed to explain the structure. Each leader is an individual in a particular context and for my research the context and the possible impact on the leader's behaviours. Therefore, the leader and their context need to be treated separately and individually, before any larger themes can be investigated across culturally diverse school communities. This involves using the case study structure which Yin considers to be 'an all-encompassing method – covering the logic of design, data collection techniques and specific approaches to data analysis' (Yin, 2014, p.22). He also explains that a strength of case study research is the opportunity to use multiple methods of data collection, which I have incorporated into my research, including interviews, document collection, and observations, in an effort to be able to support claims from a variety of perspectives i.e. triangulation of evidence (Yin, 2014, p.119).

When considering exploring complex social phenomena, case studies appear to be one of the most appropriate methods for my research because they fulfil the categories of appropriateness outlined by Yin (2014), which include a) that the case study will be best used to explore how or why questions – in this case how and why leaders adapt - if at all - their leadership behaviours to the cultural groups in their community b) when it is not possible to have a ‘controlled’ behavioural event as a comparison - as this research includes leaders in different contexts and there is no single ‘control’ school with leadership unaffected by culture which would be easily found in order to provide comparison, and c) it is focused on contemporary experience rather than investigating the past (Yin, 2014, pp.7-10). Therefore, individual case studies of leaders, are the basis of my research. All case studies will then be analysed for emerging themes.

DESIGN OF RESEARCH

The structure of this research includes the review of research and knowledge in the field to date, found in the previous chapter. This chapter focuses on presenting the ontological basis, and methodological framework, including the methods to be used in the research and analysis. The following chapters provide the data analysis, discussion and conclusions. The analysis and conclusions recognise the complexity of each situation and keep the leaders’ behaviours within the school context for the preliminary findings. Complex context is respected as part of the basis of the knowledge to be gained. There will exist simultaneously the epistemological understanding that each individual context may be different yet combined and compared all together they can provide understanding of schools and leadership behaviours in culturally diverse communities which could be found around the world. In order to explore leadership behaviours in culturally diverse settings, leaders’ behaviours were researched with specific focus on how leaders a) communicate, b) build collaboration and trust and c) make decisions. Each of the steps of the process are listed and explored in more detail below.

Ethical Guidelines

Ethical considerations were followed in line with the BERA (2017, & 2018) guidelines, including the principles of informed consent and confidentiality. With reference to the participants in the interviews, all were adults with no minors involved, so their consent to being involved was sought verbally and each individual provided their acceptance and understood it would extend for the length of the research. The leaders in each school were approached first and after they agreed, they were then asked to offer names of some of their middle level leaders whom I could approach. Of the 16 middle level leaders I approached, 13 agreed to participate, so all had a choice of being involved or not.

At the beginning of each interview, the research focus was outlined, and their individual consent was asked for and obtained in each case. I indicated that their contributions to the findings will remain anonymous and they will be asked for their agreement for any quoted material for any future publication, even though it will remain anonymous. When offered their quotations to review three participants (only one leader) requested word changes. As the changes did not alter the meaning but only the phrasing, I accepted and included the changes. All participants were offered access to the final thesis and research findings, should they be interested.

In the data reporting, no school names were used, and for one school, to name the country in Africa where it was situated would be equivalent to naming the school, I have used a more general geographic area to label it and to maintain confidentiality. The schools remain

unnamed and details which might enable identification of the school or leader were not included in the context provided at the beginning of each case study.

With consideration of cultures as a focus of the research (BERA, 2018, p.10) it was imperative to also consider if this was an aspect requiring review of the questions or consideration of how participants might interpret the questions. All participants were fluent English speakers, so translation was not required. However cultural awareness and respect was an integral part of the interview process with me as the researcher remaining aware of how the question might be viewed when asked of all of the participants. The set of questions for the senior leadership team members were written so as not to appear to be asking for a personal evaluation of the leader or their behaviour, but rather to explore what actually happened at the school, thereby removing what would be in some cultures inappropriate commentary on an individual's school leader. Therefore, there were no culturally insensitive questions in the interviews, and all participants responded easily to the questions asked with no indication of any anxiety.

When working with documentary resources from the schools, all documents were available to all members of staff and therefore not confidential. Therefore, the ethical considerations in their use were confined to keeping any interpretation as clear and honest as possible, while ensuring no school names were included in any quotations. Observation notes were taken of activities and behaviours but no quotations or context details, in order to avoid identification. Therefore, I believe the ethical awareness and actions I took were sufficient to ensure all participants knew what they were engaging in and felt respected and happy to contribute.

Researcher's positionality

I am very aware of the need to be reflexive as a quantitative researcher in order to check and be aware of my own values which I bring to the research. In particular, Ryan (2011) cautioned any involved in cross-cultural interviewing to be reflective and aware of the many challenges in cross cultural communication, which forms a large part of this research. With this in mind the questions for leadership team members were framed with cultural awareness and my experience working with a variety of cultural backgrounds in my staff communities enabled me to be fairly confident and reflectively cautious about using appropriate vocabulary and styles of communication in interviews so nobody would be offended.

As I knew the leaders, some for many years, others briefly, there will be a tendency to be more trusted or better known than an unknown researcher. This personal knowledge might affect honesty if they are trying to guide answers in a particular direction. However the triangulation of data will hopefully address this limitation. Additionally, as this research does not include any measure of evaluative judgement of the effectiveness of the leaders' behaviours but is simply asking them to share their understanding of their behaviours, there is less possibility of them feeling pressured to provide any particular answer. This research is an exploration of their understanding in their context not an evaluation of their leadership, thus leaving my role as researcher to be understood more as a colleague than an evaluator. Commentary and analysis arising from the data collected was not evaluated with reference to what I might have considered good practice, but was analysed with reference to the literature and research discussed, and therefore ethical considerations focused on the accuracy of my analysis and avoided any evaluation of individuals.

Understanding of my own experience of international school leadership is also a part of the complex matrix and as Poonamallee (2009) suggests, I needed to be both inside and outside

these situations, knowing them from the inside experience of working with culturally diverse communities, but viewing the leaders from outside their context and listening and learning rather than using my own perspective and experience as the sources to make judgement. With the developed relationships and the experience as both leader and researcher, and the lack of evaluative judgement required, the ethical requirements of confidentiality and appropriate treatment of participants were observed along with a clear statement of researcher positionality.

The leaders all chose to be involved in this research because of their own interest in the topic and this may impact the findings. The same results may not be found from a group of leaders chosen ad hoc from a long list of schools around the globe. This would in fact be a worthwhile future research project. However, the question is about researching *if any* leaders in culturally diverse international schools adapt their behaviours with reference to the cultures of their staff, and if so, what that means for other leaders. Therefore, the specific leaders who are involved are appropriate for the research simply because they lead culturally diverse communities and it is leadership in this context I am researching. I make no claim that all leaders will behave this way, simply that some do, and it might help if other leaders explore or understand where, how and why this occurs.

STRUCTURE

The protocol for research collection includes the following structures outlined more fully in this chapter:

- i. An overview of the research question and objectives arising out of the literature review
- ii. Data collection procedures: the theory
- iii. Data collection procedures: in practice
- iv. Data analysis: in theory

Overview and Research Objectives

Arising out of the literature review, the research question leads to the following research objectives to explore and obtain data, with the hope to better understand leadership in culturally diverse communities.

1. In what ways, if any, do international school leaders adapt their communication styles to fit the expectations of the cultural groups within their staff?
2. To what extent, do international school leaders adapt their methods of building trust and collaboration in their staff, to fit the expectations of the various cultural groups within the community?
3. To what extent do international school leaders adapt their decision-making procedures to fit the expectations of the cultural groups within their staff?
4. To what extent have leaders been given any training or support in understanding leadership in a culturally diverse community?
5. To what extent do international school leaders believe that training in understanding how effective leadership is impacted by culture, would help them be more effective?

A final question to be answered once the data is collected from the leaders and schools and some cross referencing is possible is:

6. Does the type of school (national or international in any element) and cultural mix of staff with whom the leader is working, appear to impact the extent of any adaptation of leadership behaviours?

Data Collection Procedures: theory

As the context of each school leader was different, a case study approach appeared most appropriate, as it maintains the connection between place and behaviour, which is a focus of the research. The case study protocol has been modelled on the detailed outline provided by Yin which provides an excellent and in-depth structure to ensure well-constructed research leading to strong internal and external validity of findings (Yin, 2014, pp.84-99, Yin, 2012) and used for the structural outline above.

Interviews

Interviews were chosen as the central source of data as they provide insight into the leader's conduct and their leadership teams' beliefs about the leader and the research question. Atkinson and Silverman, (1997, cited in Rapley, 2010, p15) suggest that interviews enable insight into the 'lived experience' of the interviewee, which is exactly what I seek in this research. Tierney & Dilley (2011), that qualitative inquiry and in particular qualitative interviews have been a very significant presence in research in the field of education, again supporting this instrument for data collection as appropriate to the task. Roulston (2010) supports the use of interviews as a method of collecting qualitative data, while also stating the need for quality of data by ensuring additional sources, perhaps additional interviews over time (not possible for research for this thesis) or else the use of other forms of data like documentary or time observing interactions, which she calls 'methodological triangulation' and is explained further below (Roulston, 2010, p.88).

Rapley (2010) goes into some depth discussing how interviewers can allow the conversation to take its course with reference to the general topic rather than require many questions in a specific order (2010, p.18). Qualitative interviews, she says, should i. ask questions, ii. follow up on specific themes and iii. allow interviewees to talk at length (Rapley, 2010, p.22). For my research this flexibility of structure suits the work appropriate as there are specific concepts and topics I wished to explore, yet I need to allow the interviewees to be able to explore their experiences, so the questions could be prompts, but not used as a list of questions the order or content I could not deviate from. Johnson (2011) outlines the value of in-depth interviewing to explore values and lived experiences, which is the focus of my research, suggesting this style of interview can explore 'lived experience, values and decisions, occupational ideology cultural knowledge or perspective' (2011, p.106). Exploring cultural knowledge in context and the experiences of leaders is exactly what I am aiming to do. Charmaz explores a type of open-ended in-depth interview but calls them 'Intensive interviews', where the interviewer is exploring a perspective and asking the interviewee to reflect upon a particular experience (Charmaz 2014, loc.1904-2608; 2006, p. 25). These researchers confirm my belief that my choice of open-ended interview which does not seek to answer specific questions in a particular order but to provide opportunities to reflect on specific concepts, will be the most appropriate method of eliciting the types of responses and reflections which this research seeks.

The research must also recognise that assuming there is trust and the interviewer is being truthful, these are still very personal interpretations of thoughts rather than any absolute interpretation of reality (Charmaz, 2014, loc.2588). As a history teacher my experience of there being as many perspectives of reality as people involved in any issue, will help me keep

an awareness of my own bias and avoid jumping to conclusions. I have spent nearly thirty years telling high school history students that personal accounts of any topic are suspect and cannot provide a universal truth, but they can however give a personal truth that is of significant importance. This is exactly what my research is now seeking. For these types of interviews where the interviewee is developing and reflecting on their own experience, if the basic concepts are questioned and responded to, I believe the exact wording or order of questions need not be considered a hindrance to the validity of findings.

A variety of data was chosen to enable triangulation. I used interviews to obtain the individual's own perspectives on their behaviour, but I also wanted to triangulate data with the leader's own leadership team representatives, as well as my own observations of the leaders in action, completing the data collection with documentary evidence, in order to confirm what was occurring, as is suggested by Roulston (2013, p.84). Interviews might show what someone believes they do, or want to do, but not necessarily what is actually done so other forms of data were collected.

Documents

Fitzgerald (2012) suggests that documents provide valuable resources to triangulate data and explore the context and culture of institutions, which may be initially explored through interviews and observations (Fitzgerald, 2012, p.297). Prior explores the value of documents as ways of further extending understanding gained in 'talk and interaction' (2010, p.346). The exploration of how documents are used and manipulated is a fascinating one and as an ex-history teacher has provided me with a great deal of insight into organisations and individuals. As an ex-school head, I also know that documents and policies do not prove actions, but rather are more related to 'intentions' of leaders. Thus, while I wish to explore documents from each school to consider to what extent they support the leader's claims, it needs to be kept in mind how the documents 'are produced, how they are used, and how they are exchanged and circulated' (Prior, 2010, p.346) before considering them as sources for any findings.

The documents initially sought included any policy documents which provided guides to behaviour related to the three areas of communication, collaboration and decision making. Building trust is not a behaviour easily listed or described, so I focused on topics which my school experience suggested would be possible to collect. These could include documents which indicate requirements for behaviour, including communication, such as found in staff handbooks, or codes of ethics or conduct.

According to Scott (1990, cited in Fitzgerald, 2014, pp.302-3) the analysis of documents needs to include a consideration of their authenticity, credibility, representativeness and meaning. This is supported also by Prior (2010, p.358) who suggest it is most important to understand how the document is created and used and its function in the organisation is important to understand. Once the documents are considered valid sources, then they need to be analysed and I have used Grbich's structure which includes:

1. 'Are the sufficient documents to make analysis useful?
2. What sampling approach is used i.e. is it random or specific etc.?
3. What level of analysis will be used i.e. for cross-checking, or provide case study depth?
4. How will codes be generated?

5. What relationship is there between concepts and codes and context? Will context be ignored or part of the analysis?
 6. How reliable is the approach? Can cross-referencing be achieved?
- (Grbich, 2013, p.190)

Observations

Leaders in action and relevant observations were a third way of methodological triangulation to provide a more robust evaluation of data (Roulston, 2010, p.84, 88; Yin, 2015, pp.119-121). Observations as a research instrument are explored by Agrosino and Rosenberg and they conclude that observation-based researchers will focus on the lived experience and relationships of individuals (2011, p.476). In an exploration of the instrument of conversation analysis and observations, Perakyla (2010) and Perakyla and Ruusuvuori (2011) compare different types of observations as a way of collecting data. One style of observation and analysis is focused on noting particular words, or the order of people speaking, or the questions asked, while an alternative is more focused on collecting the instances of the phenomenon sought and determining the variation between them once a number of examples are collected (Perakyla, 2010, pp.158-159; Perakyla & Ruusuvuori, 2011, p.534). This second option would allow me to observe the leaders' interactions in a variety of meetings and to consider if their interactions confirmed their claims about their communication styles, expectations of collaboration and potentially decision-making structures.

As I am observing a very small part of a leaders' behaviours and relationships in a few meetings, thus providing a variety of opportunities to observe (Delamont, 2010, p.211), it therefore appeared appropriate to use observations of the leaders' behaviours to support data collection. In addition, as I had personally used teacher and leader observations for a number of years in my leadership roles, using observations appeared a natural task as well as an appropriate fit to support the research.

Data Collection procedures: in practice

Pilot of Research Instruments

Each research instrument was trialled, i.e. interviews, document collection and observation. I interviewed two different school leaders, included one request for documents and observed one day long meeting. Both were very experienced school leaders with each more than twenty years leadership experience in more than five countries and different continents. Their current schools both had a variety of cultural groups within staff, as well as student body. One school had a large local presence within the student body. Both were International Baccalaureate schools. Both leaders were willing and interested in the topic of leadership and its connection to culture.

Amendments to the data collection suggested by the pilot focused on two areas: interview questions and the documents available for triangulation. The original interview questions included as the first question, 'What is your current experience in leadership (geographic location, school community cultural mix, and length of time in position)?' In both pilot interviews it was discovered that this question could take the leader on a rambling review of their career and largely reduce the interview time possible for any other questions. The question was therefore removed from the interview guide and explored through preliminary information gathering in the background survey (Questions found in Appendix 1), with any additional and particularly relevant details arising naturally through the interview.

The document collection was a challenge, as schools all do documents differently. Decision making policy documents were not available, while a staff handbook was easily provided. Therefore I focused on asking the case study schools for three types of documents which most schools would have in some form, even if not in a policy and procedure format. These included a) the schedule for the induction process which would show time spent on activities related to sharing expectations and cultural awareness perhaps, b) a staff handbook or ethical practice booklet, which usually includes expectations of collaboration and meetings, communication rules and behaviour expectations and c) decision making processes or policies. Observations of one leader provided initial confirmation that this was a helpful way to provide triangulation of data about behaviours, but also provided an early indication that decision-making processes would likely be less often observed, if found at all in the meetings observed.

The interviews were conducted, and data provided which supported the claim that leaders do adapt their behaviours to school context and the staff's cultural mix. Both leaders also stated that they learned what they did about adapting to the cultures in their communities, by trial and error. They both suggested that improved preparation and development of leaders should include cultural awareness training and ways to handle related issues, thus being a more effective leader, with less pain while learning on the job. The pilot interviews thus re-enforced the validity of the research question. The pilot data is not included in the report of case studies or analysis of findings.

Case studies and choice of leader

Deciding on the criteria for the population to be studied is the 'starting point' to all research (Roulston, 2010, p.82). The leaders were chosen on one criterion i.e. if they were in a position of school leadership in a school with a culturally diverse staff community, as this is the context of my research into leaders' behaviours. There was no requirement for the leader to be from any particular culture or to have had any particular length of tenure, no requirement of the school to be either a national or international school as defined above, nor was there a need for a particular curriculum model being used. However, because of the work I have done I have moved predominantly among leaders of international schools or national schools, both groups using the International Baccalaureate curriculum, so it was not surprising to find all the schools were using these programmes, either the Diploma Programme (for Yr. 11-12) or all three programmes for K-12.

There was no requirement for any cultural background or cultural identity for the school leader, and the final leaders provided a mix of British, American, German, Indian and Australian cultures and nationalities. The extent to which these two phenomena (the school curriculum and the leader's nationality or cultural background) might impact the findings is discussed in relevant sections in Chapters 5. Three of the eight school leaders are female, which unintentionally roughly represents the gender imbalance in leadership roles in international schools (Slough-Kuss, 2014, p.227). Although the leaders' nationality is not included to avoid possible identification, other information on their experience, and the general school size and context are presented at the beginning of each case study, so the leaders' reflections and the data can be understood in a specific context prior to being compared in the larger picture.

To provide an opportunity of researching a number of leaders of culturally diverse staff, I chose as wide a geographic coverage as possible with the time and financial constraints available to me. I decided to only approach one school in any one country, except for China

where I included a leader from the mainland as well as Hong Kong SAR. Leaders in UK, Spain, Turkey, Africa, India, China, Hong Kong SAR, and the US were approached, and all agreed except the Turkish leader. The Turkish leader had recently moved back to his home country and was no longer available. During the year I was collecting data, I met a leader from the Middle Eastern region, working in Iraq who was interested in my research and he was interested to engage with reflections on his leadership and provide a case study. I accepted his offer and thus there were eight case studies of leaders and their behaviours to provide data to explore the research question.

The school leaders are people known to me so there is already a trusting and collaborative relationship developed. My experience as a school leader provides credibility for them, that the leaders and their comments will be understood in context. Reflecting on my own past experience was part of the preparation prior to interviews and during the analytical stages, to ensure that I did not push findings in a particular direction but was open to and able to hear other perspectives. While prior contact, sometimes over a number of years, provides a benefit in that leaders were trusting of my ethics, it could of course provide a question about my objectivity. However, if the research was looking to evaluate the leaders in the effectiveness of their leadership, I would agree that my prior connection would be a large hindrance to objectivity. Yet, in this case there is no evaluation of the quality of the leader involved, my research is focused on the leaders' actions and their own understanding of why and how they do what they do. Therefore, my prior knowledge of or connections with the leaders on balance can be seen, I believe, as a benefit rather than a reason for concern. Once leaders were confirmed, the case study protocol was begun.

Interviews

The interviews were conducted with school leaders and then with either one or two members of their leadership team whom I approached after asking the leaders' permission. All individuals invited, accepted to be interviewed. All 21 interviews took place between August 2017 - September 2018, most face to face and some by skype, allowing for a less distracting environment, and according to the leader's preferred schedule. The interview guides were generated from the literature review and focused on my research objectives and were provided prior to interviews for both leader and leadership team members who were interviewed (Appendix 2). The guides provided prompts for me, the interviewer in all cases.

All interviews were recorded with the interviewee's agreement, and I then transcribed the interview into a word document, which was then uploaded into NVivo, where I undertook a preliminary manual coding for common themes, ideas and concepts, using Stake's work on Multiple Case Study Analysis as a guide (Stake, 2006). Further analysis of the interview transcripts provided main nodes and then subsequent 'child' nodes. The codebook, including a label, definition and examples, was developed using a combination of theory-driven codes as well as codes emerging from the data (DeCuir-Gunby, Marshall and McCulloch, 2011) and is attached (Appendix 3). The codebook provides a definition and example to ensure consistency during analysis.

Documents

Documents were collected electronically from each school over the same 14 months as the interviews took place and were filed under each leader's individual case study. Only one school did not provide any documentary evidence sought, even after repeated reminders. Staff handbooks or Codes of ethics were provided as well as schedules for induction programmes from all seven other schools. Each document provided uploaded into NVivo and

was analysed for their authenticity, representativeness and meaning (Fitzgerald, 2014) and then content was analysed using Grbich's outline of text analysis (2013, pp.190-191) as explained in the next section. Comments related to the behaviours of leaders in three areas of focus i.e. how leaders a) communicate, b) build collaboration and trust c) make decisions, were coded and added to data collection. Comments unrelated i.e. to general teaching responsibilities found in the staff handbooks, were not included for analysis as they were not relevant.

Observations.

Arranging times to observe leaders in meetings was the largest challenge to data collection. In order for as wide a variety of leaders and case studies to be researched as possible, dates for the visits to schools were aligned with other work I had in the region or that school, which meant that the visits did not necessarily coincide with a number of large school meetings, nor could the same type of school meeting be experienced for all case studies. This eventuality meant some flexibility in timing of the observations was required. When combined with the very different content and focus found in each meeting, this made observations in each case study less helpful for validation of leader's behaviours and thus resulted in this one data source providing the least robust data across all cases, in comparison to the lengthy and numerous interviews and documents available.

During the meetings, brief notes of the behaviours of leaders include a focus on the following topics.

1. Who runs the meeting and what 'style' of leadership is presented?
2. Who speaks at the meeting, when, and about what?
3. How are decisions made in the meeting related to content, time of discussion on topics, resolution of discussion, decision (if appropriate)?
4. How, if at all, is there any delegation or initiative by participants?

Notes were taken by hand, collated into a word document under the headings and then uploaded into NVivo for coding.

The summary of who was observed and when, is included in the data collection overview found in Appendix 4. Five leaders were each observed during school visits, in a staff meeting, and a small leadership team meeting, with one leader having parent meetings observed in addition to the previous two mentioned. For three leaders, the observations could not take place in school. Reasons included that one leader suddenly resigned, and I did not have access to their school and the other two I could not financially afford to travel to. Two of these leaders and one also visited in school were observed over 3-5 days when the leader was presenting or collaborating with other educational leaders or teachers in a workshop within the time frame of the data collection. One remaining leader was not observed during the time frame for all data collection because the opportunity to visit and observe him did not eventuate contrary to plan, leaving the data collection in this area incomplete by one sample. The workshops where leaders were observed were all-day every-day, and the audiences were approximately 20 culturally diverse teachers. As the research case study is the leader and not the school, and the focus of the observations is to answer the questions about their actions in culturally diverse communities, I therefore considered the alternative venue for observations a valid way of considering if the leader acted as they claimed, and therefore included these observations in the data, keeping in mind it was not my preferred option.

Additional challenges arose from the meetings as they were never of the same activity or content base, and did not include some decision-making opportunities. Communication was also in different languages in some meetings and as I am not bilingual, I could not confirm content. Therefore, the depth of data from the observations is not strong and this is kept in mind when analysing and reaching conclusions. Challenges with all sections of data collection are explored in more detail at the end of Chapter 5.

Data Analysis Overview

The leaders were analysed as separate case studies, so that the leaders and their particular context can be considered in totality and the leader's behaviours analysed in relation to the cultural context of their staff. This analysis of the case in its own context is important as context impacts behaviours and communication and thus research findings are relevant only to a particular case and context (Ryen, 2011; Kamil, 2011)

Finally, the eight case studies were compared to each other, in order to analyse the similarities and differences which arise between the leaders and their contexts. Main themes arising out of this analysis lead to conclusions of current leadership behaviours. Similarities and differences between all the case studies provided the evidence for the overall conclusions to Chapter 4 and discussion in Chapter 5. Suggestions from the leaders about the preparation and training for leading culturally diverse communities were included in each case study and the final conclusions.

Analysis of Interviews

The aim of the interviews is to explore the different perspectives of the interviewees without trying to fit it to any assumed patterns. Therefore, the experiences, beliefs and values of the interviewees are analysed to provide theories of what individuals have done in specific contexts. In his chapter on interviews, Rapley provides a simple and then more layered understanding of how interviews can be analysed. He first talks of 'what you sometimes practically do', i.e. read, re-read, note some themes, start applying codes, constantly comparing, refining codes, and end up with some extracts for each code, and then write up the findings (Rapley, 2010, p26). While that is practically what I did do, it doesn't really explain the thought behind the analysis. Rapley also talks of how analysis focused on the 'discursive' approach of Wetherell (2001, cited in Rapley, 2010, p.26) suggests a 'discursive approach to analysing the interview, which focuses not on confirming the truth of the interviewees actions but rather on how the truth is understood. I understand this to mean that the interviews are not to be analysed to prove anyone's actions, but rather to suggest a truth which the leader is offering as their truth, in their context and in this interview. This is the assumption behind the process of reading, coding and then reviewing of the content of the collected coded instances into Nodes, which are then reviewed with specific reference to each of the research objectives.

Analysis of Documents

The documents are all primary documents, being created by the school leaders for the community, therefore they can be used as an indication of intention of the leader, although not an indication of action. I considered the documents for data sources as authentic, as I trusted leaders not to create something just for my research, and I understood that the audience was the school staff for the handbooks and codes of ethics and as such were good indicators of expectations of behaviour, instigated and presented by the school leader, and therefore would provide valid data for the research.

With reference to Grbich's list of process questions for data analysis (Grbich, 2013, p.190), the following decisions were made prior to data analysis:

1. Sufficient documents were found which were able to be used in 7 of the 8 schools, as each school bar one provided requested documents.
2. The sampling approach was specific to request particular documents to ensure content was relevant to the study.
3. The level of analysis used was for cross-checking, rather than initiating new themes.
4. Codes used were already generated by the theory and raw data collected, and thus kept document analysis focused
5. The context was an integral part of understanding the content of the document, as it reflected the leader and school's intentions.
6. I considered the approach reliable for individual case study triangulation, but not for the comparison of all 8 case studies as one school did not provide data, therefore the data is incomplete for one set.

Once the data was collected, the specific questions used to analyse the documents with reference to the research objectives include the following questions. Notes and quotations from documents were written in word under the headings below, and uploaded into NVivo for each case study.

1. Who is the audience of the document?
2. What is the purpose of the document?
3. Does the document show a particular style of leadership/communication which would align with a particular cultural set of values/beliefs or behaviours, either implicitly or explicitly?
4. Does the document show an awareness of a variety of/number of cultural values/beliefs or behaviours, either implicitly or explicitly?

Altheide and Johnson say that in qualitative document analysis the 'emphasis is on discovery and description including the search for contexts, underlying meanings, patterns and processes, rather than mere quantity or numerical relationships between two or more variables' (2011, p.522). I approached the analysis of documents by reading and rereading them, looking for the concepts already found in the interviews, and described in the main Nodes, each one connected to a research objective and then used the data to triangulate data and the leader's claims, rather than begin new themes on other but unrelated content. Each case study has an analysis of the documents' support or lack thereof, of the leader's claims.

Analysis of observations

The observations collected and uploaded for coding, were all read and re-read looking for the instances of behaviours which would be relevant for the codes already in place. As each case study is self-contained for the initial analysis, the different observations available for analysis could be used to support or not the leaders' claims. Each question used in the organisation and coding of the data referred to one of the research objectives' focus behaviours i.e. communication, building collaboration and trust, and decision-making. What support or challenges were found in the observations were noted in the brief comments in each case study.

Within each case study, the leaders' claims were then reviewed against the claims made in the leadership team representative(s), and the documents and observation to provide the basis of triangulation of data and therefore more strongly supported findings. Understanding the validity and quality of my research was helped by exploring Seale's work (2011) where he suggests that for qualitative research, the validity of text analysis should be based on 'phenomenon or concept counts', not on word counts which do not provide understanding. I initially looked at a word count matrix for the research data, but the words in my questions and research objectives came out with the highest counts rather than concepts from the leader's behaviours (Seale, 2011, pp.380-381). Therefore, I focused on the concepts and ideas which arose in each case study, and the triangulation of data to provide strength to the findings. The following chapter provides the individual case study analysis, followed by further discussion of the findings in Chapter 5.

SUMMARY

This chapter has outlined the philosophical basis for the research and how cultural influences and sensitivities were considered both during the design of the research as well as during the collection of data. The rationale for the methodology and methods used were explained and the structure of the research outlined. Current guidance on using the different methods of data collection was explored prior to their use, and then the process of data collection outlined. The ethical considerations for collecting data and my own positionality have been discussed in order to demonstrate the ethical processes applied in the research. Finally, the methods to be used for data analysis were explained, leading into the next chapter where the data collected will be presented and analysed.

CHAPTER 4

DATA ANALYSIS

INTRODUCTION

This chapter provides the results from the data collection within each case study, individually. This is followed by an initial comparison across the case studies and their key findings, leading to some preliminary conclusions. Each case study is treated in its own context for the initial analysis of data, as the context is what might influence the leader's behaviours and what provides the background with which to understand their behaviours. Each case study is presented using the structure described in Chapter 3 and concludes with the key findings from each case. The chapter concludes with a review of the combined key findings which lead into the following chapter for in depth discussion.

Research question

The research question is: In what ways and for what reasons do leaders of international schools deploy their leadership behaviours in response to the cultural context of staff with whom they work? What the research question is seeking to find, is to what extent - if at all - leaders in these schools do change their behaviours depending on the cultural combinations of some or all of the staff with whom they work. From the literature review it was clear that leaders in business are encouraged to adapt their leadership with reference to their workers' cultures (Dorfman, 2010, House, 2014, Meyer, 2014). Educational leaders are also seen to lead and behave differently in different cultures (Walker & Dimmock, 2002, Law, 2012, Moreira & Rocha, 2018). However, the focus of the question here is to discover if they adapt their behaviours to different groups or individuals within the staff community, within the one school.

The research objectives resulting from this focus, were to determine to what extent behaviours were adapted due to the cultural groups of staff focusing on 1) communication, 2) building trust and collaboration and 3) decision-making. The data was collected and analysed in order to contribute to answering the research question, using a variety of sources including interviews, documents and observations as explained in Chapter 3 in detail. The following questions were used to explore the research objectives, and structure the data collection and discussion of analysis and findings.

1. In what ways, if any, do school leaders adapt their communication styles to fit the expectations of the cultural groups within their staff?
2. To what extent do school leaders adapt their methods of building trust and collaboration in their staff, to fit the expectations of the various cultural groups within the community?
3. To what extent do school leaders adapt their decision-making procedures to fit the expectations of the cultural groups within their staff?
4. To what extent have leaders been given any training or support in understanding leadership in a culturally diverse community?
5. To what extent do school leaders believe that training in understanding how effective leadership is impacted by culture, would help them be more effective?

THE SCHOOLS' AND LEADERS' CONTEXTS

All schools are IB World Schools following IB curriculum and school leaders were chosen for their school's cultural diversity of staff. Schools of various sizes and cultural combinations were accepted as the focus is the leader's behaviours rather than with the size

or nationalities of the school community. Table 1 summarises the features of each school. As all schools provide at least one or more of the International Baccalaureate (IB) programmes, I have not included a column for this, as all are therefore IB schools.

Country the school is situated in	Size of school*	Cultures in student and staff community	Leader's International Experience*	SLT Cultural representation
UK	Small – 200 approximately	65 +	30 years +	Mixed
Spain	Large – 1000+	60 +	25 years +	Mixed
Iraq	Mid-Size – 500 approximately	15+	20 years +	Mixed
Central Africa**	Mid-Size – 700 approximately	50+	30 years +	All UK
India	Large 1200+	60+	10+	Mixed
China - Mainland	Large 1500+	15+	35 years +	Mixed
China HK SAR	Large 1500+	40+	25 years +	Mixed
USA	Small – 150 approximately	All US citizens but varied cultural backgrounds	No international experience but 5 in leadership	US

Table 1 summary of features of case study schools

* Very approximate numbers and years are given to avoid identification of either the school or leader

** To indicate which country the school is in would potentially identify it, thus the more general geographic region has been used.

DATA COLLECTION AND ANALYSIS OVERVIEW

As interviews were recorded and transcribed, they were uploaded in NVivo, a programme particularly helpful for qualitative research. NVivo was used as a way of providing ease of access to all the data, and this proved helpful with all the interviews, documents and observation data except for one PowerPoint document which I reviewed separately. The school documents and all observation notes were individually re-read (as explained in Chapter 3 above), then uploaded into NVivo, coded manually and analysed.

Each individual transcript was read and coded manually using open coding. The codes were assigned to sentences and substantial phrases, resulting in a rich data set to explore. The codes were reviewed and occasionally revised during the data collection, some being subsumed, resulting in 8 main and 29 'child' Nodes. An overview is provided in Appendix 6, which shows a total, of 472 data points from 284 files. What follows in this chapter provides the data and analysis, enabled by the coding and use of NVivo described above. What follows is an exploration of the data collected with a focus on each case study first, followed by some preliminary findings. The findings will be further explored in the following chapter.

In preparation for each case study report, the nodes for each individual case study were re-read and analysed for specific leader's behaviours as explained in the previous chapter, and

collated under the main nodes. An example of the leader's claims under each concept from the research objectives, i.e. of communication, collaboration and building trust, decision-making, and leadership preparation and development were chosen and provided in the report below. The leadership team members' comments under each main Node were analysed for consistency with the leader's claims and pertinent examples chosen and included indicating if they challenged or provided support for the claims. The analysis of the documents and observations followed the same process of analysis relevant to the behaviour of the leader under each heading and specific behaviours or concepts included in each report. The 'child' Nodes provided nuanced understanding of the major concepts and allowed for comparison in more detail of leader's behaviours, particularly for the overall comparison discussed in Chapter 5.

Once the individual case studies were reviewed and written up. After this process, the total of all coded data was re-read under each Node related to each of the main areas. Each area was individually reviewed with particular reference to concepts or behaviours which were repeated among more than one case study. These were then analysed, and discussion included either in this chapter or the following.

Case study report structure

Each case study will be outlined using the structure below.

Leader's experience and school context: a very limited outline of the leader's experience in local and international schools is given, but not a lot of details as they would be too easily identified by readers, and confidentiality was an agreed condition of the interviews. A brief outline of the cultural diversity in the school and leadership community is included. No numbers or specific cultures are included as this would also too easily identify the school and thus the leader.

Leadership style: if the leader has indicated a preferred leadership style, this is noted along with any comments on how they consider it might be adapted or not. Leadership styles were not attributed by me, as that process would require a very different set of questions and research focus and is not appropriate to this study.

Communication: data related to communication within the school and in particular the leader's perspectives on when and how this might happen is provided.

Building Trust and Collaboration: data related to how the leader promotes the building of trust and collaboration among the community is then given. This is presented as the second area of interest, as communication is the first requirement for any effective leadership and will thus impact the effectiveness of all other topics.

Decision Making: data on the decision-making processes will usually be influenced by the first two topics, so is provided third. This focuses on who and how decisions related to school matters are made.

Preparation and Development: The final two questions provided to leaders was about a leader's preparation and development. 'Preparation' is intended to be understood as any training taken prior to taking on a leadership position. 'Development' is intended to be understood as any training or professional development undertaken during the time the leader is in position.

Documents: School documents provided were uploaded and then data extracted. An overview is available in Appendix 6 and individual reports included in each case study.

Observations: Notes from observations were uploaded to NVivo, and data extracted which is then presented. An overview of observations are available in Appendix 7 and individual reports included in each case study.

Preliminary Findings: Conclusions about each particular case study are provided with reference to the research objectives.

After all case studies have been presented, they are compared, and preliminary tentative conclusions offered. An overview is provided in Appendix 8. For additional review, an example of an interview transcript with a leader is provided in Appendix 9 and an leadership team member in Appendix 10.

The following and fifth chapter will explore the analysis of the data in relation to the research question and the related issues of leadership preparation and development. The remainder of this chapter provides a summary of the data from each individual case study and preliminary findings of the overall comparison of all eight cases. In each case study, the leader's comments are not attributed as they arise first and most frequently, but when one or two senior leadership team members are quoted, then the work is attributed to [SLT 1] or [SLT 2]. The attribution of either 1 or 2 depends on the order of their interviews not their position in the hierarchy. Any names mentioned in quotations have been changed to protect anonymity.

Case study 1: UK

Leader and School Context:

The leader has been a school leader for approximately five years but has worked in international schools in Europe and UK for more than twenty years. The school is small, K-12, owned by an educational group and the owners had recently changed prior to the visit and interviews. The school community has a student and parent body of expatriate families from more than 50 nationalities. Staff are predominantly expatriates with some local residents as teachers. The school is an International Baccalaureate school and does have local curriculum requirements to satisfy. The leadership team is of mixed nationalities and two were interviewed in addition to the leader.

Leadership style:

The leader indicates how her leadership is strongly influenced by a Western Liberal philosophy, international-mindedness and inclusiveness and she indicates the ethics and intentions behind her actions, while not attributing her leadership to a particular style. Her actual role has changed regularly due to the changes in ownership and differing levels of freedom of action in her role as head of school.

'the values that drive my direction and leadership ... to be as honest and transparent as possible and to be clear to keep my communications to a minimum but to be frequently with the community... there's an integrity and honesty [included]'

Communication styles: The leader indicates she is aware of having to communicate in different styles with parents and teachers, accepting individual differences in their communication and collaboration preferences. She does say that changing the style of communicating does not change the message though:

'I'm thinking about a number of staff where I would be probably a little more formal than I would be with other staff and that seems appropriate... So yes, I do watch my Ps and Qs but I'm not nuancing the centrality of any message.'

She does value open communication and offers opportunities to all sections of the community including parents, students and teaching staff.

'...there's nothing better than getting the staff together and having a discussion'

Both members of the leadership team show an awareness of communication differences between individuals which can sometimes be associated with cultures, which is understood as part of respecting other cultures. The primary school leader provided three different examples of how she had learned over time to communicate with different individuals from different cultures. This awareness also extended to a general style of communication being formal or not.

'I was thinking of our language teachers one is Chinese and one Spanish – and I know that I do talk to them more formally ... because that is what they seem to want' [SLT2]

Building trust and collaboration:

The leader is aware that individuals have their preferences of working styles and that within the staff some would prefer not to collaborate or to write and not speak with her. However, she believes she is sensitive to their needs, and as such shows awareness of the need to consider personal differences in order to obtain her goal of collaboration.

'So this is in our DNA – that we are collaborative ... because we have so many collaborative opportunities very few of them are massive groups of people – so I think even the shyest or most timid or someone from a school which didn't have these opportunities or culture to voice their opinions... they would feel comfortable to voice their opinions'

She seeks to create an organisational culture of openness and feedback, which helps build trust and collaboration.

'I am adamant when I meet any of the new staff that they are here to make a difference and give us feedback – gives us a wealth of feedback'

The secondary leader's comments supported the leader's claim that open feedback was often sought and was part of the school's expectations for all. The secondary leader was also working to develop empathy among staff, parents and students as a way of developing understanding and allowing for trust and collaboration. This was underpinned by an attitude of 'give and take' about responsibilities where possible. The primary leader talked of building trust slowly by being open to ideas and recognising you don't know everything. These ideas support the leaders claims to be open to feedback and ideas from staff.

'...one of my two secondary goals this year was developing empathy and we as leaders need to show it among ourselves ...it is wonderful if you can build a culture where staff are using initiative and wanting to develop initiative' [SLT1]

'I think about building trust – a couple of things- that to go in as a new leader – you go in recognising you don't know everything ... you show you are open to ideas' [SLT2]

Decision-making:

Where the school leader does have influence over decisions rather than having them made by the school owners, decisions are made with input from the extended leadership team.

'So I think the vibe is that the staff want to be led but they are a highly experienced team and they have a voice and we have a second layer of leaders in the secondary school of HODs who have a voice – who meet on a fortnightly basis – so there are many opportunities for faculty voice in the school.'

Preparation and Development:

The school leader had completed a master's degree in educational leadership but indicated it had been very UK focused, and she took more management and business courses. Therefore, her understanding of leadership for culturally diverse communities was based on her experience. The secondary leader had learned on the job over years while the primary leader was new to the position and was working overseas for the first time. Suggestions for leader preparation and development was not provided by these three leaders.

Documents

The documents indicated a very strong expectation of all staff respecting others and a culture of inclusion, regardless of any differences between any member of the community. One particular example is from the code of conduct:

'The [school] senior leadership team believes that as a staff, our strength lies in our collective ability to work together in a way that requires each of us to be inclusive, compassionate and inspiring to our students along their path to becoming world citizens'

Observations

The observations of the leader showed that she included and expected engagement from staff and included leadership team ideas in decision making. She was observed requiring input from all members of leadership team and encouraging input from teachers in a larger meeting. In a number of conversations she engaged in, she always asked the teacher for ideas and encouraged their input and feedback regardless of if it was positive or negative. The leader's behaviours are therefore in line with what she claims in her interview as well as the documents provided.

Preliminary findings:

According to the leader the staff were culturally diverse and had joined the school with an expectation of it being an international school based on a Western leadership philosophy, therefore she did not adapt her own behaviour. She did state there was a variety of individual responses to the requirement of collaboration and individuals were differently encouraged as

needed, but in general she led as she saw appropriate for the school, rather than with an eye on the culture of the staff as a whole. All leaders indicated that expectations with regard to communication, collaboration and trust, and decision making were clearly outlined in the recruiting and induction process so that all teaching staff joining the community were clear about what their expectations would be. The leader indicated that this school and this inclusive philosophy was exactly where she felt comfortable as a leader and her actions and the school culture support this claim.

The leader made less comment on specific adaptations of her behaviour as a result of the cultures of staff than both the primary and secondary leaders, although she acknowledged differences in her communication with parents and individual teachers because of their cultural background. The secondary leader showed awareness of cultural differences but focused on the engagement of all in developing empathy and collaboration. The primary leader's responses showed a developing understanding of the different expectations of various cultures and was culturally aware in her responses, perhaps as a result of the newness of the experiences. Thus, the leadership team were supporting the expectations of inclusion, and they were individually showing awareness and adaptation to various cultures, fully supporting the inclusive culture which was the leader's goal.

In this culturally diverse teaching community set in the UK, the leader believed there was little perceived need for the leader to adapt her leadership style, communication style or decision-making structures to the culture of the teachers she worked with. She saw her expatriate teachers as understanding the expectations of an International Baccalaureate school and its Western philosophy and assumed treating them as one group would be appropriate. She did however, alter her communication styles with parents or teachers of different cultures when she believed it was needed, individually.

Case Study 1 UK: Key Findings

1. This school leader sometimes adapts her communication style depending on the cultural background of the staff with whom she is speaking, if she believes it will help understanding.
2. The leader does not make any changes to her communication style to her staff when they are meeting in a single group, as she believes they can be treated as one because they have bought into the IB's western philosophical basis of education, and as such she assumes they will accept a western style of leadership and communication.
3. The leader expects all staff to be involved in collaboration and makes these expectations clear. She encourages the shy or those not used to contributing or from a more introspective cultural background, to engage in discussion, going out of her way to deploy communication styles to the individuals as required, in order to achieve her leadership goals.
4. Areas of decision-making which could be used to engage staff were dictated more by the legal and ownership situation of the school, but she attempted to engage staff in decision making where possible, by using individually and culturally appropriate means as she believed would be helpful.
5. The leader was not given any training in intercultural understanding or leadership but learned from experience.

Case study 2: Spain

Leader and School Context:

The leader has been in international education for 14 years as a leader and twenty-five working in international schools in Africa, Asia and Europe. The school is a large school with a culturally mixed parent and student body of more than 60 nationalities, as well as many nationalities in the staff, both teaching and non-teaching including 30% local Spanish group as well as a strong north American percentage of staff. The leadership team is of mixed nationalities and one was available to be interviewed in addition to the leader.

Leadership style:

The leader indicated he is very strongly democratic in his leadership preferences but indicated that he was more able to lead in this style in some countries than in others. Partly this was due, he says, to the culture of the people he was working with, and partly to do with the legal structure of the countries in which the school was situated. He was given no training in leadership of culturally diverse communities but has learned from experience. He said his style was:

‘Democratic, participative, however not shying away from decisions after all is said and done’

And he believed very strongly that the style of leadership and decision making was firmly connected to the geographic situation he was in:

‘The [decision making] structures themselves are a mirror image of the society we live in – a democratic Western European society in the humanistic tradition.’

The leader’s comments and preference for a democratic and participative leadership style comes through many of the following comments and supports his claims, even while recognising the advantages of a more authoritarian style. His leadership team representative supported his claims for this preference, through their comments.

Communication styles:

The leader was very clear on the recognition that communication was differently managed in different places and cultures. However, there was in this case study an added difference of influence and something which he stated had significant impact on his communication style. The existence of unions for workers has impacted the leader’s communication styles in two countries in Europe he’s worked in.

‘... what is here in western Europe now, we have workers representatives so anything to do with work times or contracts – or anything regarding work conditions – and work conditions is a wide field. They have to be talked to the workers representation a unionised body – so that makes communication rather legalistic – it makes it rather formal’

If Western Europe can be considered to have a cultural or philosophical tradition, then it would appear that society and its values have impacted how this leader is communicating.

One of the leadership team representatives supported this difference in style of communication between Spain and India, where both had worked. She said:

‘...and those who work in a Spanish context... they don’t need very detailed information whereas the north Americans really want to know how things work – and

they need things to be explicitly explained and to know the background story – everything. They need detail’ [SLT1]

Other differences in communication style were mentioned in contrast with the leader’s experiences in India and parts of Africa. Thus, he behaves in ways which suggest he believes that culture impacts what communication styles work and are effective.

Building trust and collaboration:

Trust and relationship building were differently achieved, according to this leader.

‘So, if you want to build trust you need to do it differently’

He contrasts building trust through good relationships, lots of outings and parties and socialising in India, with a very different situation in Spain. In his current school he comments that while they do have a welcome party at the beginning of the year, there is only about a quarter of the staff interested, whereas it was very high participation in India. This understanding of difference was supported by the Leadership team representative who recognised the need to build relationships with the Spanish teachers, and that this was different for their north American teachers who built trust through ‘task based’ connections, as outlined by Meyer (2014).

In Spain and India its more relationship based rather than tasked based – so its about chatting with them, getting to know them- so it’s the same in many ways [SLT1]

These comments confirm that the school leader and leadership team member behaved differently with one culture than another and explain it because of the different expectations of how one builds trust in different cultures.

An alternative way of building trust which the leader had to use in his current school was by working on transparent and open communication. After a number of less than well received decisions at the end of the previous school year he and the leadership team discussed how to best build trust again. The answer was more transparency with decision making, thus working on developing professional trust through tasks and communication rather than social relationships.

Working on collaboration, was not impacted by the culture of the staff, according to this leader. He indicated that staff were all treated the same, same contracts and conditions, and no status differences between any of them, so all were equal in each other’s eyes. Thus the issue was only the willingness of the staff to engage with change.

‘I would get a group of interested teachers and say this is the problem ... bring the teachers in right from the start. And that is how you build trust because you are involving the stakeholders from the very start and you have timely communication’

Decision-making:

The leader’s preference was for democratic decision making however the school was owned by a corporation and therefore he was not totally free agent with many decisions and thus he couldn’t involve staff in areas he would have liked to. However, where he can he does involve them.

'As this is not a newly established school, change needs to be introduced slowly and carefully to have any lasting effect, which requires a degree of change management and management skills overall. In terms of values, beliefs and behaviours, this means that as a democratic leader I have to consult with many constituencies, and try and ensure buy-in, which is in tune with my values and beliefs of leadership'

He outlined how currently there is a committee which meets three times a year to discuss the school's strategic plan, and everyone is invited to contribute. However, he says that there is little attendance and while they start with about 30 at the beginning of the year there are fewer each time. Thus, while democratic and open discussion is offered, it is not always taken up. There are a number of teams and committees which provide opportunities for staff to be involved with decision making, and staff with responsibilities engage, but there is less interest in optional areas.

The leadership team representative also confirmed her understanding of how different the Indian culture had been to her current school which was predominantly Western staff.

'And if I compare staff in India with mostly Western staff we have here – when it comes to decision making I would say it is more consultative here in Spain whereas in India they don't mind if you collaborate but sometimes they just do want directions – they don't want to overthink certain things' [SLT1]

This further supports the concept that different cultural groups of teachers have different expectations of leadership style and the extent to which they are included in decision making and this is understood and acted on by the leader.

Preparation and Development:

The leader had no prior training for leadership within culturally diverse communities. He indicated he learned it all from experience, and not hard experience, but just 'learning by being'. He is one of the leaders who has taken some professional development while being a leader, focused on intercultural training and mentions Meyer and Hofstede as two researchers who have helped him understand the cultures, values and beliefs of different groups. He also believes these researchers would be helpful to provide for new leaders.

Documents:

Evidence from documents supports the claims that the leader and school administration expect staff to be engaged and work collaboratively and with respect for all. It is not explicit anywhere that different cultures are to be respected, but it is implied, as can be seen below in a selection of quotations from school documents.

'Work collaboratively across functions, regions and schools'
*'...a workplace where everyone is treated with honesty, dignity, fairness and **respect**'*
'...contribute to the development and / or implementation of school policies, and whole school annual objectives'
'maintains positive, respectful, ethical and collaborative relationships with students, parents and colleagues'

Preliminary Findings:

'I do think I find myself sometimes adapting... Sometimes it's easier with individuals. It's harder in big groups and you cannot be different with everyone, but I do find myself being flexible depending on the people I work with.... Otherwise I think I'd go a little bit nuts' [SLT1]

This case study shows that the school leader and leadership team representative were both working and behaving in ways that they would explain reflected the cultures of the staff they were working with within the school. In communication, decision making and building trust and collaboration, the school leader says he uses different methods based on the context and culture of the staff and explained this within his context as well as through exploring further examples of his long experience in other cultures in Africa and Asia.

Case Study 2: Spain Key Findings

1. The leader adapts his communication style to both the individual's culture and to the culture of groups with whom he is working
2. The leader adapts behaviours and actions for building trust and collaboration, with reference to the cultural groups he is working with, using different methods and activities with different groups in different countries, or acknowledging he works with different ways of staff responding from different cultures within the one staff group.
3. The leader uses different decision-making structures depending on both the local legal context as well as the cultural background of the staff with whom he is working.
4. The leader had no training in intercultural understanding or leadership of diverse cultural groups, but has learned by experience.

Case study 3: Iraq

Leader and School Context:

The leader interviewed for this case study has nearly two decades of leadership experience in at least four different countries in Asia, Europe and the Middle East. He was leading the school in Iraq for a few years prior to the interview. The school is privately owned, mid-sized K-12 with predominantly local student and staff population with only approximately 20% expatriate teaching staff. The leadership team was small and culturally diverse but only one team leader responded to the invitation to share, in addition to the leader.

Leadership style:

The leader was clear in his understanding of his preferred leadership style and values although he did not label his style of leading.

'Every month I'd have a meeting with them and we'd talk about trust about fairness – these are my values about fairness – about collaboration – about finding people's strengths and promoting those strengths and empowering people –this came naturally to me – this is how I've always worked, this is how I've always been'

He was also clear on what was expected of the local community and that element of distance needed for maintaining authority within that culture and context.

'I was always very friendly. But at no point did the staff see me as equal. I was always standing – and they were able to address me directly – but I was always standing, always wearing a suit'

The leader outlined the expectation of the owner that a foreigner was needed as leader as the local population wouldn't follow one of their own, confirming the belief of the leader that culture impacted effective leadership behaviours significantly. He supported this claim with the following example, perhaps proving, at least to himself, that inherent cultural assumptions about leadership were strong.

'I didn't believe in the owner's belief in foreigners and I found people I could develop and promote to run the school – but the two times I was fired [and returned] they couldn't manage... and the very things he said they would do - they did! They went from completely collaborative to authoritative'

Communication styles:

The leader used an aspect of his preferred style of communication as he believed it would benefit the school, and not a style that might be more attuned to the local culture, especially not the culture as espoused by the owner.

'I always listened to both sides of the story before I made decisions. That had a very big impact on the school – I could see the transformation on the school very quickly – ... they were very open with their feedback as I was seen as someone they could talk to'

The leader was also aware of how to keep communication clear as it was always translated.

'Every meeting was done in translation- so the first thing I learnt was how to speak simply and carefully enough so that I could be easily translated ... So, I was skilful at speaking in a way that was less likely to be mistranslated'

He also believed that communication in an Arabic culture required different behaviours to what he was used to, and that it was often more formal. The leadership team member supported this focus on formality in the school's style of communication.

'I knew that Arabic culture was all about relationships and taking time. Not talking about business right away but ... giving them a taste of my family background before anything – wish their family well – talk about the weather – etc. there was a whole preamble you had to do before you got to the business at hand'

'...in general, at school it is more formal' [SLT 1]

Building trust and collaboration:

The leader attempted to build trust not only by behaving ethically, by becoming transparent in policy but also by being visible and accessible. Expecting all members of the community to be respectful was also part of the building of trust and enabling collaboration.

'In addition to that building respect – I tried to put in policies and procedures which made our work transparent and fair -salary scales, forms for meetings with staff, I

would be visible to everyone all the time – I would have open door policy – teachers would come to me daily’

The leadership team member supported this outline of leadership as developing processes to encourage understanding between the cultural groups.

‘So building trust, with collaboration, with decision ...its going through the processes and we understand each other better.’ [SLT 1]

The leader outlined how he developed trust with demanding respect and eventually it was established such that the staff would even tell him when they thought he was wrong.

‘that was something I mentioned every day – respect. My number one rule it was even in the job description I gave teachers and leaders- develop a school culture that developed respect. And if anyone was not – they were very quickly in my office explaining why not’

Both the leader and leadership team representative talked of the importance of induction process, and this also highlights the local cultural importance of building relationships first in order to build trust – which is what the leader mentioned in the quote above about Arabic communities.

‘We have orientation for the new staff – for that we take them to some places, we take them to our houses, we introduce them to the parents, we try to serve them our Kurdish original food – so we try our best to engage them with our culture and make some touristic picnics and then when we come back we give them an induction and then present them with policies and the handbook – everything is in the handbook’ [SLT 1]

Decision-making:

Both leader and his team member explained that the decision-making process was significantly run by the owner of the school. The leader knew that when the owner wanted to decide something the leader did not want, he would just wait until the leader was out of the school and then would implement the decision he wanted.

‘...he [the owner] knew that I had my principles and some I wouldn’t budge on and he knew it was an effort to talk through with me- so he knew he could just wait for me to leave and then he would do what he wanted’

This was contrary to the model of decision-making which the leader preferred and was implementing with his own leadership team and this claim was supported by the leadership team representative.

‘But the leadership team is collaborative – that is what [Alan] taught us – the SLT sit together and decide that this decision can be made, and it can be good fit for school, for students and parents’ [SLT 1]

Preparation and Development:

The leader talked of previous experiences learning about communicating in different cultures, knowledge of which he said would be helpful for new leaders.

Oh, country X that was fascinating! That was where I learnt so much about culture! Probably because it is so different there. I started a school there in Japan... my boss was the CEO of a very large corporation and the way society is structured in Japan he didn't speak English – and sometimes my interpreter would just look at me and say 'I cannot say that to this man' – there were ways of communicating with this man I couldn't use because of the power distance...'

Documents

The documents outlining the induction programme and the staff handbook support the leader and leadership team member's claims that the school focused on developing cultural understanding between the locals and the expatriate communities. Respect and understanding were expected in all communications, and the handbook stated requirements of working together and building a community built on the IB Learner attributes, including respect and collaboration. There were no documents as yet produced in the school to outline the decision-making process.

Observations

When observed, the leader was inclusive and expected everyone to contribute. He was very annoyed when someone took over and tried to redirect the activities he had initiated, to their own ends and tried to disrupt what had been collaboratively decided earlier. He would set up the meeting structure but expected all to have input. He expected decisions to be collaboratively agreed upon, thus confirming what is said by himself and his leadership team member about collaboration and decision making.

Preliminary Findings:

The Leader and leadership team member confirmed that they both adapted communication styles to the group they worked with. The Leader also claimed he changed his ways of decision making depending on his context and flexibility in the position. He built trust in ways particularly through understanding social requirements of communication and building trust through being honest. His aim was to have collaboration in a culture that did not have it before. So, while he was not adapting his expectations of what he wanted, ie trust and collaboration in decision making, he was adapting his behaviour to achieve his desired goals. The leadership team member supported the claims of the leader about his leadership style, decision making efforts and building collaboration and trust in the community. Thus, for this case study, the leader can be claimed to adapt his leadership style and behaviours sometimes to the culture of the groups he works with.

Case Study 3 Iraq: Key Findings

1. The leader adapts his communication style to the individuals and groups with whom he is working being more formal with the Arabic community than when talking with expatriates.
2. The leader behaves in ways which will build trust in the particular culture he is working in, using methods appropriate for that cultural group i.e. being more directive in a cultural group used to authoritarian methods, to show strong expectations of input and engagement from team members in discussions.
3. The leader encourages engagement in decision-making by adapting his own communication style to the group he is working with to achieve the outcome he wants, again being more authoritarian with local Arabic staff, and clear in expectations with all staff to engage them in decision-making.

4. The leader had no training in inter-cultural understanding or leadership of diverse cultural groups but has learned by experience.

Case study 4: Central Africa

School Context:

The leader has been in international education for approximately three decades with experience in more than 5 schools in Africa, Middle East and Asia. The school is a K-12 mid-sized school and has a parent body which combines a small percentage from the local community and a large proportion of expatriates from a variety of cultures and more than 50 nationalities. Teaching staff are predominantly expatriates from more than 8 nationalities with only two local residents as teachers. The non-teaching staff are local and very numerous. The school is an international curriculum and does not have local curriculum requirements to satisfy. The leadership team is small and of one nationality and two agreed to be interviewed in addition to the leader.

Leadership style:

The school leader was very clear that his preferred style of leadership was to engage all of the community in decision making, taking shared responsibility for the school and the educational programme provided. All of the following data would support that he was engaged in leading in this style and that the structures and leadership team also agreed with and supported this style of leadership.

'I'm very much for collaboration and distributed leadership and I think that comes through from day one.'

Communication styles:

The leader showed an awareness of challenges of communication differences between cultures and the need to be clear about what was being communicated, in particular with the non-teaching staff, with whom he did considerable work to engage in effective communication.

'...not everyone speaks fluent English and whatever level of English it is – you've always got the problem of what I think I said and what they think they heard are not always the same'

The leader also showed an understanding of the communication expectations of other cultures and how to work with them, albeit with a certain level of frustration.

'China was unique and trying to interface with the officials there[was frustrating] ... how you get involved with conversations and pleasantries. I'm not saying I like the Dutch way which is just say it to your face and get on with it! But ... you don't need half an hour of chit chat before asking them to sign the paper – I need to get on with things - so cultural aspects do impact you as a leader'.

The differences of parents' cultural backgrounds and their expectations was also clearly a part of the leader's understanding and adaptation of behaviours.

'Yes I do adapt my style of communicating when I'm meeting with an Arabic or Japanese parent or an American parent. I wouldn't say it's completely changed but I

do tone it down or push it up because I'm trying to match and mirror what the expectations would be...

He added that it was only if you were communicating in a way which they expected, that you could hope to get your meaning across. This awareness was evident with staff also.

The leader was focused on how he had to work at communicating and leading the non-teaching staff, and outlined considerable examples of modelling and continuous work on communication, to engage the staff in shared responsibility and decision making. He indicated that he was less focused on his communication style with the teaching staff as they were able to be treated more as one group, being predominantly Western, although he did acknowledge some differences in expectations of some from different cultural backgrounds, which he had to deal with. The leadership team also showed awareness of the need for clarity, respect and adaptation in communication styles within the school and in their wider leadership experiences.

'...having worked in South East-Asia it was probably the biggest eye opener of the need for awareness of differences, particularly in communication issues – and things like looking at people in the eye and use of hand gestures' [SLT1]

'If I'm seeing them one on one, I am a little more aware of their culture, and I do [adapt]. When I sit down in my office and chat, if I'm talking with my one African lady I will remember to hand her things with my right hand. She still bows a little to me and I respect that and don't say 'I don't want that civility'... those little things in understanding help.' [SLT2]

Building trust and collaboration:

The leader encourages and in fact expects teachers are involved in collaboration and decision making. He has adapted the school structure to remove titled positions and encourage collaboration and shared responsibility. When teachers are new to this, he clarifies and supports them while acknowledging this might not be possible in another cultural environment.

'If they say – just tell me – and you do, then they get their way – but if you say 'No, you need to go back to the group and you figure out how this is going to work'. So every time they come up with a problem you push it back to them in the preferred way to work and they adapt to that – some more than others'

The leader also comments that this structure would not work in other schools, indicating that he adapts to his preferred leadership style where he can.

'I think if I'd tried that [removal of titled positions] in other schools - it wouldn't work – because they may want a certain formality and people ... expect it to be efficient – but we have a fairly relaxed way of working collaborative process, so here that worked'

Decision-making:

The leader was aware of his preferred leadership style and the challenges for some cultures within his school. Some groups did not expect to have a voice, but the leader encouraged all

to have frank discussions within the group and collaborative decision-making structures, both teaching and non-teaching staff.

‘So it’s very much about empowering the people who should be saying those things and making those decisions, and continually reinforcing them...’

...it took at least a whole year for people seeing how I work to really encourage that frank discussion and know it is OK to be robust – in these four walls its Ok to have a robust discussion and sort the problems and then go out.’

The leadership team also show understanding and expectations of all having voice in school decision making and that they encourage it:

‘So we have had a voice in policy making – and decision making ... we give the message that this is what we are about’ [SLT 1]

‘...we try and include – or have a voice for all groups in the school – right down to our gardeners. There are opportunities for them to share and find out about everything we do in school.’ [SLT 2]

Preparation and Development:

All three leaders interviewed said they had received no specific training for leading culturally diverse communities, but they had learned a lot through experience, trial and error. Suggestions for improved preparation and development included modelling of some of the desired behaviours or responses to challenges, and discussions of how they could be addressed.

‘So yes, culture is a big thing but I don’t know how you could short cut it – a lot of it comes from experience’

‘It doesn’t matter what context it is – cutting carpentering a door or leading an assembly – if you can watch someone doing it and model it and then work on that model it is so powerful’

‘You do adapt your leadership style ...because I think by changing my leadership style its helped me integrate with the culture I’m in’ [SLT2]

Documents

The documents provided further support for the claims of the leader that the school leadership can work in their preferred collaborative way with the teaching staff. The induction schedule and staff handbook outline the expectations of communication, and the collaborative process used at all levels of the school. Given these documents are in English for the expatriate teaching staff, it cannot be used to support comments about leadership of the non-teaching staff, except to the extent they focus on showing respect to all and providing a positive environment of a multi-cultural community.

Observations

The leader presented an open and inclusive style of leadership with a willingness to share leadership of a meeting, to hand it over to those with more content knowledge of a specific area, and also very happy to allow students to engage with serious discussion and input. He

ensured that all members of the group had an opportunity to speak and contribute to the discussion. If decisions were to be made during the meeting, they were achieved by consensus. The observations thus supported the leaders claims that he was inclusive and expected collaboration and shared decision making.

Preliminary Findings:

‘So I’ve had to really think about leadership when it comes to the cultural interface with them [non-teaching staff] but less so with the teachers... we have a very diverse mix of teachers - from Iceland to Australia... so I don’t tend to think of the cultural problems because you have to find a middle way anyway – to steer people and bring people along... and because they are ex-patriots they tend to go with the flow’

The school leader believes that with his multicultural teaching staff, they can be addressed as one group and without consideration of culture, but he adapts his leadership for his non-teaching staff. The leader and leadership team believe in, and behave consistently, with distributed leadership, collaborative responsibility for the educational programme and decision making. They all adapt their communication styles at specific times, in order to communicate most effectively with individuals with whom they are speaking. The leader indicated early on that the expectations of most of the teaching staff are aligned with his preferred style of leadership, but he has to adapt and work hard with communicating, decision making and encouraging collaboration among his non-teaching staff.

The leadership team combine to ensure that respectful and effective communication is a high priority and have put structures in place to clarify and educate all sections of the community about collaboration paying particular attention to non-teaching staff. The decision-making processes have been developed to ensure input from all members of staff but are not documented. It is the leaders work with the non-teaching staff which outlines the largest significant area of adaptation of his behaviours in all areas investigated. All leaders in this case study say their leadership styles have been adapted at times to the context and the individuals they work with. They also indicate the knowledge and awareness they use to adapt has been hard won through experience. They have all given advice for future leaders and their development and suggest some element of cultural awareness would be helpful.

Case study 4 Central Africa: Key Findings

1. The leader adapts his communication style to the individual teacher or staff member he is working with, in order to achieve his goals.
2. The leader does not adapt his communication style when speaking with his expatriate staff, assuming (as did the leader in UK) that as they have joined an IB school they accept the western philosophical background of the IB education and leadership structure.
3. The leader does deploy different behaviours in order to engage his local African staff in discussion and collaboration as well as decision making, using a lot more explanation and examples provided, to show more clearly what is expected.
4. The leader does not adapt his decision-making style as he says this is aligned with the IB expectations of distributed leadership and he assumes all accept this style, although he acknowledges that this flat level of decision making would not work in all cultures he has worked with.

5. The leader had no training in inter-cultural understanding or leadership of diverse cultural groups but has learned by experience.

Case study 5: India

Leader and School Context:

The school leader has been in the school as leader for approximately a decade. The leader has only worked in India but has significant international experience of working with other schools and leaders through the International Baccalaureate network of schools. The school is a large K-12 school in a large city. The student and parent body is extremely culturally diverse from nearly 60 nationalities with a small proportion of local families in the community. The proportions of teaching staff is the opposite with 90% local and the maximum 10% expatriate teaching staff as is allowed by local law. All non-teaching staff are local. The school leadership team is culturally diverse and two agreed to be interviewed in addition to the leader.

Leadership styles:

The school leader aims to have and model a distributed leadership style while in a staff community which would normally prefer a more top down model. However, the leader makes it clear in her actions that she wants leadership to be taken up by all leaders in all areas of the school:

'You have to have people and structures in place for a reason – you cannot be the point person for everything...If I'm saying we have a distributed leadership model then it has to be seen – if it's a question about Gr 2 maths – then I ask the Gr 2 leader to answer- why me when I'm not an expert?'

Communication styles:

The school leader indicated very early on that she believes that she must adapt her communication styles with reference to the culture of the groups with whom she is dealing.

'A culturally diverse community has to have culturally diverse expectations of how you communicate, when you communicate, what you communicate about'

The leader also gave an example of different perspectives from different cultural groups which exacerbated relationships between teaching staff.

'One on one they were the nicest people (expatriates), but in staff meetings they wanted to question everything, and it seemed to everyone else – that goodness these people are so rude! But your (Indian) idea of respect is that you don't question your leader in a meeting'

The leader also taught the staff what was expected of them, in ways that was extending understanding of cultural diversity.

'I used that opportunity to talk to him about how we do things – there are certain universal norms we have here –just because you are a foreigner doesn't mean you can ignore them... if you talk to them like that [by shouting]– you'll be out'

One of the two leadership team representatives had a different perspective, indicating that she did not consider cultural preferences for communication as so many places are becoming culturally diverse. Early in the interview this leader also indicates that India is a very culturally diverse community, and therefore saying that cultural diversity was something new or different to work with was inaccurate in extreme. This leader therefore considered each as person as an individual.

'I'm scared of stereotyping – as we have so many cultures in staff and students and they are so globally mobile and they come to us from other countries – like the Australian teacher came to us from Mongolia – so unless we have hired a teacher straight out of England or Australia it's very difficult to talk about stereotypes – and England and Australia themselves are now so diverse as communities that they bring with them fabulous experiences as far as diversity and communication is concerned.'
[SLT 1]

A reluctance to stereotype could be seen as a positive value in a leader and would provide rationale for not adapting her behaviours to any other cultures of staff. However, she does admit to treating each individual as a separate case and sometimes uses awareness of their cultural background when deciding how to respond most appropriately. This was evident in an example provided of how she engaged with a staff member who was communicating badly. Thus, perhaps she does adapt with reference to cultural backgrounds particularly in a one to one discussion.

Building trust and collaboration:

The school leader was strong on building trust and collaboration and it was done through expecting empathy and understanding among staff, respect for differences and different ways of doing things but high expectations with universal norms of communication to support the development of collaboration. Induction processes and activities throughout the year are used to re-enforce these expectations.

'if you want to be a team you cannot make lip service to the word collaboration. It has to be cooperation and collaboration. So how do you get that? So empathy becomes a very key skill and that is something I work a lot with my staff to engender'

The leadership team representatives confirmed this focus on developing empathy and respect.

'I think empathy and respect are at the heart of everything we do in building trust and collaboration' [SLT 1]

Developing collaboration among different cultural groups was a challenge and the second leadership team member believes they have been fairly successful at addressing.

'within meetings too – and we talk about different cultures and differences within those cultures. You discuss the expectations – what's acceptable to somebody... and if you've got staff from China which is a different culture from here then you discuss. They are very good at openly discussing what is acceptable and what is the best way we can communicate' [SLT2]

Decision-making:

The leader understands that she has to make some decisions herself but also sees the importance of having engagement of all in collaboration and decision making. The leader also outlines how the expectations of different cultural groups may vary.

*'There are times when you make executive decisions and you need to – you cannot be consultative all the time. Because culturally... a lot of my staff [Indians] would **expect** me to make a decision ... so democracy can be misunderstood as weakness...Schools may not be fully democratic, but they have to be inclusive'*

The decision-making structure was supported in essence by the second leadership team member, who indicated it was inclusive but not totally democratic.

'they consult with different teams and then bring that all to the leadership team and they make the decision so yes they do consult but its quite hierarchical' [SLT2]

Preparation and Development:

The school leader and leadership team representatives all provided ideas for the preparation and development of leaders. None had received specific training for working with culturally diverse communities, although the two Indian interviewees talked of the training in cultural diversity they have from being Indian with great cultural diversity is a part of the country's own culture.

Being solution focused is absolutely important – but very often and especially when talking of cultural diversity, I've had to tell – and say very indirectly – to talk of the importance of examining one's own bias... I think that is important because a lot of middle level leaders tend to be very judgemental about things. [SLT 1]

This group are all encouraging more reflection and consideration of one's own situation as well as the context of the staff and school before making decisions.

Documents

The documents support the leaders claims that a strong expectation of cultural understanding and respect for diversity is part of the school ethos. These data also support the implementation by staff of building collaboration and acting with respect to others of diverse backgrounds, as the following quote from the Code of Conduct shows.

'I must promote mutual respect and trust in my relationships with colleagues, irrespective of their background, nationality, culture, gender and their role at the school'

The induction programme also showed complex planning and the use of many middle level leaders to work with new and returning staff to enhance the feeling of community. This supports the claims that collaboration and involvement of many was expected at all levels.

Observations

As observed in meetings, the leader would always allocate sections of the meetings to others in leadership team in particular, to ensure many were being involved. She asked different people to be responsible for different sections and would ensure they had experience leading. She was clear about when she was asking for input on a decision or when she was asking for input on implementing a decision – the second was more frequent. Initiatives were taken but

more by some staff than others. This was discussed by her and the leadership team about how to get more input from all members of the community. The observations thus support the claims about building collaboration through expecting respect and developing trust, in clear respectful communication and sometimes shared decision making.

Preliminary Findings:

The leader believes that different cultures have different expectations and adapts her communication and behaviours in different circumstances in order to lead the culturally diverse community. She also creates very clear expectations of empathy and respect among the community in order for communication, collaboration and trust to be effective. This is not necessarily adapting her leadership but adapting the actions with which she implements her preferred leadership. Decision making also appears to be adapted to the expectations of her staff as she is perhaps either more or less democratic than she might choose, because of her assumptions about the expectations of her Indian staff. However, she clearly makes every effort for inclusion of all perspectives, so is modelling empathy and respect in order to get 'buy in' for decisions and their implementation. She has also indicated that she does not have to work hard to lead the Indian community as they understand each other, but she makes extra effort to ensure the expatriates are understood so the staff can all be encouraged to work together.

Her leadership team representatives have some slightly different perspectives, but both support the leader's perspective of the need for empathy and respect required for developing collaboration and trust and holding people to appropriate standards of communication regardless of background.

Thus, in this case study, the leader adapts her communication style to the individuals with whom she is working. The behaviours she uses to build trust and collaboration may be simply her preferred behaviours for achieving this end, but with her communication being adapted, there may be changes in ways of implementing it depending on the staff involved. The decision-making structure and her comments show she is aware of different expectations of different cultural groups and she appears to be adapting her behaviours depending on the needs of her staff as well as the particular weight of the decision being made.

Case study 5 India: Key Findings

1. The leader adapts her communication style to the individual or cultural group she is working with, as she acknowledges her Indian staff understand her, but that she has to clarify with some expatriates how different cultures communicate and what is expected at her school. She can therefore change styles of communication as needed between her local and her expatriate staff.
2. The leader works with a cultural mix of staff by focusing on developing empathy and respect among all staff members, which enables collaboration and trust building.
3. The leader adapts her leadership style to the mix of cultures, as she is aware that her Indian staff will more easily expect and accept her (leadership) making decisions, but she understands expatriates more often expect input. She balances the two styles depending on the flexibility she has with the decision itself and engages input as much as she sees possible.
4. The leader had no training in inter-cultural understanding or leadership of diverse cultural groups but has learned by experience.

Case study 6: China Mainland

Leader and School Context:

The leader has been in international education for four decades and has worked in ten schools on different continents and has been the leader in this particular school for five years. No specific cultural training was included in the master's degree in education completed more than twenty years ago. The school is a K-12 bilingual international section of a larger local school and is growing fast. It uses the International Baccalaureate curriculum along with Chinese and Singaporean elements and has local legal requirements to satisfy. It has 95% local students and some international families. Teaching staff is approximately two thirds expatriate teaching staff, one third local, and all non-teaching staff are local. The leadership team is culturally diverse and two agreed to be interviewed in addition to the leader.

Leadership styles:

The leader commented that she did not have a preferred leadership 'style'.

'I don't have a preferred leadership style ...in that sense my leadership styles is to facilitate other people's work and to facilitate the implementation of the programmes to the best way we can'

Communication styles:

The leader firmly believes that the expatriate staff and the local Chinese staff need to be addressed differently if they are to be communicated with effectively.

'I do tend to treat the foreigners as a group – not that I don't understand or appreciate differences, but basically my approach and my planning for them is as a group for the foreigners – and that would mean that I would engage them, and I would have them active And if it's a mixed group of Chinese and foreign – then I'm much more cautious I'm clearer – less ironic – much clearer in sense of language and structure sometimes, but also verbally I would put it in context much more often...And then if it's just Chinese then I'm very careful because they do perceive and take messages from the boss differently. So, I'm very cautious, very diplomatic etc and equally straight forward, but I would do more overt explanation'

She also speaks to the community about social events and explains what each group might be doing and how that affects them. This works to enable better understanding within the cultures found in the community. These behaviours she does consciously and is thus adapting her communication style in response to the cultures of the groups she is addressing.

The leader also believes that the local teaching staff will not easily disagree in public, but she believes sharing opinions and disagreeing is necessary for good communication, therefore she and her Chinese colleague model disagreement and working together. Her leadership team show the same understanding and goals of encouraging engagement in discussion.

'Annie and I demonstrate our relationship in public... I can say 'Annie and I fundamentally disagree on this' and we let people see that we have to work while disagreeing'

'The question is that Chinese sometimes feel that saying something in a meeting is showing disrespect and for example – in international school some people will think you are not interested [if you don't talk in a meeting].' [SLT 1]

One leadership team member also talked of how he adapted his writing styles.

'But when I've got a mix of different cultures I think I've had to adjust my writing – because for some people they like it worded nicely and others like it just in dot points- So in my first year I had to identify what people are looking at and what people are not looking at and that is when I had to modify my writing' [SLT 2]

Building trust and collaboration:

The leader believes that she has responsibility to show respect for the owners and the school context, which is evidenced by particular behaviours. This helps build trust and understanding which enables collaboration within the school community.

'I'm also very conscious I'm in a Chinese school in a Chinese context and I have to maintain outward and inward respect for the owner and school'

The way of building trust is slow and challenging, according to the leader.

'I work hard to engender trust. In my context – in this particular context that is very different between the Chinese staff and the foreigners'

'It's incremental and it's slow but what we are finding now is that old staff tell new staff... "you can say that"... and people tell us that is really like that here – so there's a certain level of trust which we can sustain – and it's about listening in the first instance'

Members of the leadership team also say they work together to adapt their behaviours to the needs of the different cultures, in order to encourage trust and collaboration. The behaviours were focused on encouraging the Chinese staff to speak up in meetings – which their culture apparently considered dis-respectful to the leader and potentially not safe.

'So in a collaborative plan – we have to make sure that not only that people who easily jump up and share thoughts are working –[if quiet] it does not mean that Asian people do not have thoughts – they do - it just takes time [for them to speak] You have to group them and give them time to organise their thinking and then provide them safe area to work and to express in English their idea'. [SLT 1]

'It's the general perception for a meeting in an Asian context especially I'm saying in terms of China – you are just supposed to be sitting there and listening to whoever the leader is – and that has been one of my biggest challenges – to get people to contribute to discussion because people might feel that if you talk you are being rude to the leader – and that is the barrier that I've managed to break now over the past two years' [SLT 2]

The leader has made special efforts to treat both communities of teaching staff equally and says this in a more overt way than she would normally, to her staff. This has also included working to improve salaries and status for the Chinese assistants, so they will contribute more to the group.

'I've found I have to tell them [Chinese teachers] when I'm being 'even' because they don't always get it – and I have to be more obvious than I would normally be – and I would explain "now this is the situation". And when it's a mixed group, I make it really clear that the treatment is for all of them not as different groups'

'the Chinese assistants... their pay has gone up and their status has gone up and their bonus has gone up ... as we've asked the Chinese member to do something by themselves – and we make sure at every discussion we hear from them in a genuine way ...and now they are making themselves heard'

The leader encourages and enables collaboration by putting the right people in place and by continually discussing it with the leadership team.

'I do a lot of talking to SMT [Senior Management Team] and together we discuss scenarios how different people will respond – and I find myself saying a lot – talk to your teachers- bring this up in your collaborative meetings...see what they want to say and then decide – so I push it down as much as I can'

Decision-making:

The leader has encouraged the development of committees for a variety of concepts and issues within the school as a way of encouraging staff to have a voice.

'people have understood they are expected to be an active member of a committee and those committees are another voice and the chairs are not admin- and it means that people have other voices about things they are excited about'

As a democratic-minded individual, the leader has taken on the role of making some decisions from the top as part of her role. However, she attempts to ensure they are not seen as arbitrary.

'So we try and explain our decisions and not have them arbitrary – but then you have to do it all the time. And sometimes I'll have to say 'I cannot tell you. Just understand that I'm working in your best interests'... and they are fine with that because I only have to do it once in a year or so'

This is confirmed by leadership team members

Sharon is quite democratic and we hear all the voices – and there can be argument and lots of discussion. But once the decision is made it is explained why to the people who maybe give a different opinion. Maybe they are not agreeing but at least you are telling them why' [SLT 1]

There is no written process for decision making but there is regular discussion.

'We don't have structures in place in a written sense except that religiously everything is discussed at all levels that it applies to – and that religiously I begin the discussion with 'how do we want to discuss this?'

One of the leadership team gave an extended example of how staff were engaged in re-designing a parent information evening. Thus, confirming that staff are being involved in decision making at some levels.

Preparation and Development

The leader did not have any training except experience in many cultures, which she said provided her with understanding of how to work in culturally diverse communities. She is also strongly making the point that a new leader needs to come in with not only good ideas but a willingness to sit and reflect on the context before leaping to conclusions about what needs to be done.

'I think the fundamental thing is that you simply cannot go in assuming that your way is the right way. Even if you are committed to and are thoroughly well versed... the context is all... so you might have ten things listed you want to achieve...but you have really got to step back and ask yourself – are any of these ten things going to work in this context?'

Documents

The staff handbook and induction schedule supported the claims of special efforts to enable cross cultural understanding. Within the staff handbook, the IB learner profile (2013) of desired student attributes is given and includes being a good communicator and collaborator and having an open mind. These attributes are required of all community members and supports the claims made by all leaders that collaboration and speaking up is encouraged and is in fact a required behaviour of teachers. The students are provided with 'Cross-over culture' and 'respect for a variety of different cultures' (staff-handbook p5) and it is not possible to have this expected of students if the staff do not support it. In addition, it is stated in staff expectations that

'Teachers shall contribute to the development and periodical review of the school Mission and Vision Statements, the school Action Plan for IB school improvement, all academic Policies and Procedures and curriculum documents, in conjunction with the Head of School'

Everyone is required to become committee members also supporting claims of requiring collaboration. Thus, the documents support the claims made by leader as outlined above.

Observations

When observed, the leader behaved in ways consistent with her professed claims of encouraging collaboration and input from all, and her comments on communication style with the larger group supported her statements about addressing a combined Chinese and expatriate group but other combinations were not possible to observe. Single meetings were not observed as these were confidential and could not be witnessed so some claims could not be confirmed or denied by the observations.

Preliminary Findings

The leader and leadership team representatives all agree that communication styles need to be adjusted with different cultural groups. There is support by the leadership team representatives that the leader ensures understanding and equality among the staff, and that she uses clear and different communication styles with the different groups.

The methods of encouraging collaboration and building trust might be the same as attempted in many schools, but leadership behaviours have adapted to the need to focus on encouraging the Chinese community to speak up and collaborate more openly. This is done by being more overt in explanation of decisions, and by clear expectations of equality of treatment and engagement for both communities as well as individual encouragement to engage, one-on-one with local teachers who need it.

There appears to be an adaptation of leadership style to be more directive than would be natural for the leader, but this is impossible to verify as her own comments on leadership did not indicate a preferred style, but her behaviours tended to a particular democratic perspective. In addition, the decision-making processes have not been written in policy documents so there is no clarity of intention or implementation. However, the documents and observations endorse the claims made by the leader and the leadership team members about the intentions of engagement in decision making, and the importance of intercultural understanding. Thus, in this case study the leader is frequently adapting her leadership behaviours to the cultures of the staff with whom she is working.

Case study 6 China Mainland: Key Findings

1. The leader is very clear that she communicates with her expatriate staff and her local Chinese staff using different styles of communication and content.
2. The leader will use specific behaviours for different cultural groups to encourage collaboration and building trust, using different methods to encourage and engage her local staff, whereas she treats her expatriate staff as having a general understanding and expectation of collaboration because of their IB background and experience.
3. The leader treats her expatriate staff as one cultural group although they represent many cultures.
4. The leader expects engagement from all members in decision-making and will use different methods of communicating in order to engage them all.
5. The leader had no training in inter-cultural understanding or leadership of diverse cultural groups but has learned by experience.

Case study 7: Hong Kong-Special Administrative Region

Leaders background and School Context:

The leader has been in education for nearly three decades and has been a leader in culturally diverse communities for the past twenty-five years. The school is a large and continuously growing bilingual K-12 school. It has a student and parent body with a large proportion local parents (approximately two-thirds) but also a significant variety of expatriate families. The teaching staff are about two thirds expatriates from many cultures and the remaining a combination from the Chinese diaspora. The leadership teams, both the smaller executive style leadership group and the extended body of academic leaders from all sections of the school are of mixed nationality and two of them agreed to be interviewed in addition to the leader.

Leadership style:

The school leader did not label his leadership style. He said often throughout the interview, and was consistent through observed meetings and interactions, that he adapted his leadership behaviours to the group he was working with. It did not mean he changed values, only that the behaviour changed.

'You certainly espouse your values consistently across both cultures and values ... Although the manifestation of that in different cultural groups may be different'

The school leader gave an example of different sets of expectations for professional behaviour and outlined one perspective of an expatriate and one from a local Chinese community. One of the leadership representatives confirmed this different cultural interpretation as well, providing also an explanation for the difference.

'For us (Chinese) it is very hard to separate personal and professional – these things really blur – with in the Chinese community – you are building the relationship as you move forward. So people can have a different sense of what professionalism is' [SLT2]

This highlighted that the leader saw leadership as covering two different communities, and potentially acting differently with each.

Communication styles:

The school leader indicated that he had different communication expectations and styles with the two large cultural groups within his school i.e. the expatriate staff and staff from the Chinese diaspora.

'You might not be listening for complaint – you might be listening for the absence of complaint – So in Chinese society, you have to be attentive to the silences as well as to the noise, the volume'.

The Leader and leadership representatives confirmed this awareness of the need for clarity and ensuring understanding and building on respect. The leader addressed a group as follows. This confirms the leaders' awareness of enabling communication by starting with respect for differences.

'I finished with that little lecture on respect. 'You might not be able to speak to that person but by heavens I'm going to require you to respect them and them to respect you back'

'Communication is built on respect, built on understanding... having awareness of where others are coming from, and I use paraphrasing to ensure understanding' [SLT2]

Building understanding of the different groups' culture and language is undertaken throughout many processes. This shows the importance the leader gives to communication and understanding of the different cultures.

'So for new teachers there's a few ways we do it – through the recruitment process, to the induction – I talk a lot of culture and history and background and others do too, and we have the role models that new teachers can see are learning the language'

Building trust and collaboration:

The leader indicated that sensitivity helped build trust in order to address issues.

'Sometimes we may negotiate over how that particular issue might be understood differently by different groups of staff...and therefore how we may need to have a little sensitivity on how we do things'

'Working with a group of English-speaking teachers there may be an expectation of certain level of egalitarian equality, respect where you will kick around an idea and there will be some sense of consensus and collaboration at the end. Taking a similar approach with a group of Chinese teachers would tend to result in stony silence and not getting much back. The process of sharing is fine – you communicate –you need to have packaged things in such a way that the Chinese teachers can see and understand the reason for doing something. You can then advise them of what you intend to do and objection will usually come to you through back channels and through indirect ways. So if you made a mess of something – suggested something that is inappropriate then they'll let you know [indirectly]'

Both of the leadership team representatives showed the same awareness of communicating differently with different staff groups.

'I think Chinese teachers by and large want to feel like their work is valued but they don't want to necessarily steal the thunder because that to them invites a little too much scrutiny – they want the validation to come in a more subtle way – and I realised what I'm saying is a generalisation. With my Western teachers what I see more often is of course wanting the validation and feel recognition and encouragement but actually they more relish being publicly recognised... so I do have to think carefully when I'm addressing certain audiences of how I'm going about it'. [SLT1]

'However sometimes you have to be indirect sometimes because you don't want them to lose face – you have to read between the lines. Communication is an art form!'. [SLT2]

Decision-making:

During the visit to the school it was outlined that the decision-making groups and processes were being restructured and that new groups were being created to take on new areas of responsibility. None of these structures were as yet outlined on paper. However, throughout the visit and observed interactions and meetings, the communication styles and expectations of collaboration among the members of the community, as outlined above, would indicate that there was input from the members of the community into discussions at all levels of the school. Given the size of the school, it would not be possible for all teachers to have input in all decisions, but the new structures were being developed in order to clarify where members of the community could have input. There was a small executive team which had most decision-making capacity, but the leadership group was larger and had opportunities for input from a very wide group of educators.

The understanding of how different groups responded in meetings and how the Chinese community members were less likely to speak up in meetings but would indicate ideas through 'back channels' as outlined above, shows that even if the meeting structures are there, the school leaders understand that there are other ways of obtaining feedback and hearing from members of the community. The difficulty for a researcher is that these

channels of communication are less visible and therefore more difficult to verify. Conclusions about decision making structures above are therefore understood in context.

Preparation and Development:

All three leaders indicated that their learning about cultural differences and how to lead culturally diverse groups was obtained through life and leadership experience. The school leader thought it would be very difficult to inculcate this depth of understanding through a course. The other leaders provided some advice that could be included in the training, and which mirrors their understanding of how important it is to listen and observe other groups before acting.

'Don't walk into a place and expect you are the smartest cookie – be an active listener. And not only listen to the words but also understand their facial expression or body language – I find that very important...And it's important for the leader ...that you walk the walk and talk the talk – and if you are expecting others to do the work then you have to do the extra' [SLT 2]

Documents

The staff handbook and induction programme show the efforts the school leader and leadership team have made to provide support for the local and expatriate community. Bilingual documents and separate meetings for different languages, and the combined Western and Eastern values professed in the school documents, support the comments by leaders that they engage in leadership with an awareness of both cultures.

Observations

Observations showed the leader in different meetings, a full staff group, small leadership group, and parent evening. In every meeting he was bilingual and inclusive, encouraging of, and enabling all groups to understand each other, for example explaining what Hong Kong parents are like and how they want specific things for their children and then switching to explain Indian international parents and explaining what would best support their child as examples of different expectations. With staff he spoke very clearly about the need for respect and compassion in all meetings and in all times and with all people. It was what he expected the leadership group to share with and model with their teams and said very clearly. Thus, the observations support the claims of understanding different cultures. Although I could not translate Mandarin, he did use it in meetings and bilingual staff or parents would have indicated if he did not translate appropriately, and thus it appears communication is appropriate to the cultural groups. Collaboration and building trust through expected respect and understanding was clearly supported through his actions and comments observed.

Preliminary Findings:

The interviews, documents and observations all support the leader's claims that he adapts his communication styles to the group or individuals with whom he is communicating. The leadership representatives not only confirmed this but modelled it themselves. They have also all worked at building trust and collaboration through emphasising respect and empathy for those with different ways of life and language. There is significant and frequent comment on the need for respect of others, and patience and compassion. Therefore, it is perhaps not an adaptation of the behaviours the leader uses to build trust, but a heavier emphasis and higher profile put on the behaviours and attitudes needed in the bilingual community in order to have collaboration. How and when specific behaviours are adapted is difficult to see from the

evidence provided but the fact that the leader is working with awareness of two cultures is clear.

There is a consistent awareness among all three leaders of how professionalism is displayed differently by the different communities and is an accepted part of the school. How this impacts decision making is not clear, as indicated above. All three have also indicated the benefits and challenges of their cultural backgrounds and how this has impacted their potential to lead such a culturally diverse community.

Case study 7 Hong Kong-Special Administrative Region: Key Findings

1. The leader clearly communicates with the expatriate staff and local Chinese staff using different styles of communication and content.
2. The leader makes a very strong statement early on to the whole community that respect is a focal point of all behaviours for all people in the community regardless of cultural background or language spoken. This is used to engage all cultures in collaboration and to help build trust. He explains that collaboration and feedback look different in different cultures and that the leadership team explore how culture impacts the challenges they are facing, or how they might deal with a problem.
3. The leader treats his expatriate staff as one cultural group although they represent many cultures.
4. The leader expects engagement from many different groups and members in decision-making and clarifies expectations through leadership structures and membership of teams and allows that engagement will look very different between cultures.
5. The leader had no training in inter-cultural understanding or leadership of diverse cultural groups but has learned by experience.

Case study 8: US

Leader and School Context: The leader is a fairly new school leader and has been in the school for less than 5 years but has teaching experience within US for approximately 15 years. The school is a very small school – one floor of a many storied school building and is focused on Gr 6 – 12 students. All student and parents and staff are local residents although all are from a wide variety of cultural backgrounds. The school is situated in a large city in the US and is an International Baccalaureate school. The leadership team is very small, basically the leader and one other, and they are of the same cultural background. Both the leader and assistant agreed to be interviewed.

Leadership styles:

The leader wants the school to be structured around distributed leadership and had a lot more flexibility with that in the earlier years, but as the school grows it has become more challenging. Both leader and his assistant are also working to improve the quality of teaching and are thus making some things ‘non-negotiable’.

‘I feel like to make that – to really have distributed leadership we need to be able to make them better to lead the department or grade team’.

‘The way we wanted to run the building (school) is relatively informal by trying to build personal relationships and trying to understand people and what motivated them and ...bringing their strengths into the building. That is something that has changed as we have grown’.

Communication styles;

The leader supports open communication between leaders and staff, as well as between staff. The fact all staff are from the USA one might assume they would understand each other's communication styles. However, the different cultures within the backgrounds of the staff could negate this and is only being considered now by leadership.

'Only ... I realised that on reading these [interview] questions, oh!... we haven't done anything of these... and that is part of our struggle now as we come to think what is the culture of the building in terms of culture and international mindedness ... This is where we are huge believers in communication and transparency'

Building trust and collaboration:

The leader sees the importance of teachers understanding each other and their stories in order for trust to build.

'I realised we have tried to do most of the orientation and finding about people and who they either from a pedagogical standpoint or from ... a lot of work on emotional intelligences etc... and I think one piece we have not touched at ALL is where people are coming from... Like COMING from!... Some of that has to be staff telling their story – about who they are, where they are from – white or non-white! And I think that will really get to build trust as well – as if you just see yourself as a teacher- then you don't talk about family or religion or any of those things'

The leadership team member outlined some issues with students saying they felt their cultural identity was not being honoured and both leaders saw this as a way of encouraging teachers to consider their own and understand other cultural identities.

'so I do think having the students actually say – this [cultural identity] is NOT being explored or being valued in the classroom or this is NOT being explored or valued in the wider culture – teachers actually seeing that is also a way of having these conversations and especially those who have not said anything – because they might say – “oh I know that experience” or “I understand that so I am going to [be aware of others' culture]’[SLT1]

Decision-making:

The leader believes everyone should have a voice but it is not the case at present. He is working to bring people together on issues.

'it's a problem! It's those people not speaking up in those mechanisms... so their voice is not being heard so their concerns are not being addressed and it's a valuable point of view... that needs to be addressed'

'yes but they are reluctant to step into leadership roles... '[SLT1]

Preparation and Development:

The leader said he had no cultural competency training in his educational leadership training.

I don't remember anything directly about it in my Principals training and I don't remember anything about Principals meetings – its about pedagogy – but nothing about cultural competencies...

Documents

No documents were provided by the school in spite of repeated requests. This reduces the researcher's ability to triangulate findings for this particular case study. The lack of documentation was not considered a large enough data point to remove the case from the research findings but does reduce the completeness of this particular case study.

Observations

The leader was observed in very small leadership meeting, and with individual teachers. There was no larger group meeting in school. He was also observed in a workshop with 23 participants for three days with a variety of cultures in the teams. He encouraged everyone to be involved and included in the discussions and stopped and gave space for others to contribute to the discussion or problem-solving challenge. At school the decisions appeared to be made by the very small leadership team but with input from others sought. There was significant initiative encouraged by all in the school community, and in the workshop, ideas were raised and followed through with. This supports his claim that there was collaboration where possible, but does not show any acknowledgement of different communication styles or clear structures for decision making both of which he commented on as areas in need of his attention.

Preliminary Findings:

It was clear from the early part of the visit and interview that the importance of cultures of the staff had not been prominent in either the leader or the leadership team member's thinking or behaviours. They were aware of the value of a diverse teaching community for the value of the students and their diversity, but they had not considered how this might impact their own leadership behaviours. Going through the interview questions, a number of times there was laughter and 'oh! We have some work to do now!' type comments, indicating they saw the value in the questions but had no answers at present.

It could be argued that as the staff were all from the US that it could be treated as one culture, as found in other case studies. However, that was not thought to be the case by the leaders, as there were a variety of different cultural backgrounds of staff which were not being acknowledged, and the leaders recognised they should be. Therefore, while there were no data provided as evidence of a leader adapting their behaviours to the cultures of the people they worked with, there was definite evidence of their agreement that this should be the case.

Case study 8 US: Key Findings

1. The leader has not adapted communication styles to individuals or groups as yet, but has recently recognised the value of doing this with staff, when they are already doing it for students.
2. The leader is beginning to build collaboration and trust within the community by helping teachers understand each other's identity and cultural backgrounds
3. The leader had no training in inter-cultural understanding or leadership of diverse cultural groups, but has learned recently about the importance of context to leadership.

PRELIMINARY FINDINGS ACROSS ALL CASE STUDIES

When all the case studies are collated, the following findings emerge and are given under the headings arising from the research objectives.

Communication:

Seven of the eight school leaders and associated leadership team members agreed that the leaders often adapted their communication styles to the cultures of the individuals they were talking with. This was often to do with one-on-one conversations with staff or parents. Five of the eight school leaders and leadership teams also indicated they adapted their communication to the different cultural groups within their staff as a whole. This was found in schools having a large local community within the staff body, along with a high proportion of expatriate staff. One leader indicated he did not adapt his communication style for the teaching staff, but most assuredly for the non-teaching staff. One leader's case study showed no adaptation of behaviours, but this was not from a lack of interest, but through a lack of awareness of the possibilities of this. He now has the desire to adapt processes to best communicate with different cultural groups within the staff body. A claim that communication styles are often adapted by leaders to the culture of the individuals or staff groups they are working with is therefore strongly supported across the case studies.

Building Trust and Collaboration:

The question of whether or not leaders adapt their behaviours in order to build trust and collaboration is harder to conclude. All leaders made expectations of collaboration well known to staff, and this included the expectation of speaking up and contributing in meetings. The challenge is to consider if different methods are used to encourage collaboration for different cultural groups. With the previous conclusion indicating that different communication methods were used often by leaders for different cultural groups of staff, it would appear logical to conclude by extension, that this development of trust and collaboration is done differently through different and culturally appropriate communication styles.

In addition, the leaders sometimes build trust with local staff in ways which were aligned with the leaders' preferences, but not the staff expectations. One example provided was a leader behaving ethically by not gossiping, thus modelling a trustworthy behaviour themselves which they required of the staff. Or by developing relationships by providing socialising opportunities for staff, before focusing on work matters. This is a way of building relationships which some cultural groups require in order to build trust. Other additional ways of building trust were used and included creating visible equality between different cultural groups. These behaviours show a willingness to do or model what is required in the context to build trust in different cultural groups. It could be concluded from the examples provided that leaders do sometimes adapt their behaviours in building trust and collaboration to the groups with which they are working, and the methods used vary dependent on context.

Decision making:

It was more difficult to decide if decision making structures involved the leader adapting their behaviour according to the culture of the teams. This was made difficult for two reasons. The first being that often the leader did not articulate their own leadership style. They could describe their values and some goals, but they did not often indicate what their leadership style might be labelled if it could be and therefore their preferred decision-making structures might not be clear, for them or the researcher. Therefore, evaluating if they adapted their behaviours from something to something else was difficult. Secondly, reviewing all of the case studies it is clear that sometimes different behaviours were in place depending on

different contexts and this might be not the culture of the staff but the context of the school and style of leadership preferences of the potential owner, which impacted the leader's behaviours.

What can be said of the leaders, is that when they indicated a preference for staff involvement and voice in the decision-making processes, they made every effort to encourage it among their staff and would use culturally appropriate communication styles to engage and encourage them. Four of the eight leaders indicated that they wanted to encourage staff voice in decisions and engaged in this encouragement themselves with individuals who came from cultures who would not normally engage in this way. Two leaders indicated they were comfortable with the decision-making structures in place, one style more collaborative and the other more top down. One leader was in the process of changing structures of decision making from the local culturally expected authoritarian style to a more collaborative style, but appeared to be using a very authoritative method to achieve his goals, which is in line with the local expectations, thus providing a complex situation to consider and confirming the value of knowing your staff. Thus, the question of adapting decision-making structures was not clearly answered. 'It depends' would be an honest but not particularly satisfying answer.

Leadership preparation and development

None of the leaders or leadership team members had received any training which would have specifically helped them lead culturally diverse communities, or to consider when and how they might adapt their leadership behaviours in order to be most effective. They all believed it would be beneficial, but they didn't agree on how the preparation or development should be done. Some believed that training in intercultural awareness would be a beneficial content area. Some thought that case studies and learning through role playing would be helpful. One interviewee believes leaders are made predominantly through surviving experience. Many gave advice for leaders, which often included listening a lot and not leaping into leadership with a list of things to do immediately and with no understanding of the context. This combination of suggestions are all possible and of interest for the preparation and development of leaders for culturally diverse communities.

SUMMARY

Drawing on all the individual case study key findings, it is possible to list some emerging themes, following the structure of the research objectives. The following will be explored in more depth in the following chapter.

1. Leaders do deploy their leadership behaviours in ways that reference the cultures of staff they are working with by adapting their communication styles, most often with individuals in one-on-one conversations.
2. Leaders often communicate with large cultural groups of local staff in ways which are different to the way they communicate with their expatriate staff group.
3. Leaders most often treat their expatriate staff as one cultural group as far as communication, collaboration, building trust, and decision making is concerned even if it is a mixed cultural group.
4. Leaders often adapt their behaviours to different cultural groups in order to engage all in discussion, collaborate and to build trust.
5. Leaders sometimes deploy their behaviours according to the staff they are working with related to decision making, but this is also significantly impacted by ownership of the school, and legal requirements within the context.

6. None of the leaders had received any training in inter-cultural understanding and were leading culturally diverse communities with skills learned from their experience.

While the statements here may appear uncomplicated, it is important to keep in mind that every one of the cases is set in a different context and the methods used by each leader appear to be different. In fact, one leader was in the process of changing the structures of decision making from the local culturally expected authoritarian style to a more collaborative style, but appeared to be using a very direct authoritarian method to achieve his goals because that is in line with the local expectations and would, he believed, be more successful as a way of communicating, thus providing an example of how complex these situations can be to consider and confirming the value for any leader of knowing their staff and context.

The following chapter analyses further the preliminary findings and explores potential explanations for leaders' behaviours in the three areas of focus. The ideas of leadership preparation and development will be explored in more detail in light of current practice and some new developments in leadership preparation.

CHAPTER 5 DISCUSSION

INTRODUCTION

The research question is: In what ways and for what reasons do leaders of schools deploy their leadership behaviours in response to the cultural context of staff with whom they work? In this context 'deploy' means to bring into effective action or 'make use of'. The three major focal areas chosen of communication, building trust and decision-making were used to structure the data collection and data report of findings. The key findings from the combined individual case studies then helped develop a list of emergent issues which were given at the end of the last chapter and are discussed below with reference to the broader context of how these findings relate to or extend current research. Each of the findings fit within the key focus areas of leadership, communication, collaboration and building trust, and finally decision-making and are discussed there. After an initial discussion of a challenge to leadership research, the chapter's framework follows the research topics to explore the significance of the emerging themes. The headings are as follows:

- Challenges working with personal perceptions
- Leadership preferences
- Communication and adaptation
- Collaboration and building trust in different cultures
- Decision-making structures and adaptation
- Preparation and Development
- School context and relevance to adaptation

Shortcomings of the research and possible issues are outlined and addressed in the final section. Conclusions and further areas for research will follow in the final chapter.

CHALLENGES WORKING WITH PERSONAL PERCEPTIONS

One of the leaders outlined a challenge of research exploring an individual's behaviours and their rationale. He said:

'One of the things I'd need to lead out with is that because I've been in this context for nearly ten years – the extent to which I would currently make a conscious decision to shift my cultural lens from culture 'a' to culture 'b' in making a decision – my awareness of that would be reasonably low. And part of that is a function of the fact that I've been doing the job for a while – I don't carry around two black boxes in my head – one working on a Chinese way of doing things and one box an English way of doing things ... I'm working almost invisibly and imperceptibly to my own thinking I tend to blend the two together.' Leader 7

(All leaders referred to in this chapter, are the school leaders only, and are associated with their case study number for clarity.)

The more a leader accommodates different cultures in their way of working or leading over longer period of time, the more subconscious the behaviours may become. On a daily basis, experienced leaders would not necessarily be thinking why they would do it one way or another, it would have become automatic and subconscious. However, given time to reflect, a leader could explain each action and why they believed it was helpful.

Explicit answers as to why particular actions were used were few and hard to find, apart from the general desire to be effective. What cannot come across in a transcript is the passion with which these leaders address their work and the hopes they have for their schools. Maybe in the future when different media become more prevalent as a way of reporting results, perhaps this lack might be addressed. In the meantime, themes and ideas arising out of data obtained from all sources and particularly from the leaders' interviews, must be the focus of this analysis.

LEADERSHIP

In the literature review, a number of major studies were listed where leadership and culture were combined in the research (Hofstede & Hofstede, 2005, Hofstede, Hofstede & Minkov 2010; Dorfman et al, 2012; House et al, 2014). These studies were all conducted in the business world. The case studies discussed above now provide data which also links culture and leadership. What follows is an exploration of the possibility that the culture of the people within a school impact what behaviours constitute effective leadership.

Some leadership behaviours tend to be more effective than others in a wider variety of contexts, the most effective being charismatic values-based leadership (Dorfman et al, 2012). However, while some leadership behaviours could be considered universally effective, the implementation of these behaviours might be different in different cultures and contexts (Den Hartog et al, 1999). In addition, Dorfman et al (2012) in their review of the GLOBE study over twenty years conclude by saying that effective leaders lead in a way that the followers expect in leadership. If we allow that followers are potentially from different cultures thus having different expectations within the one organisation, the situation becomes more complicated. One particular style of leadership is not going to work the same in every context or with everyone in a single organisation. It would appear to be an expectation of leaders in culturally diverse types of organisations therefore, that they lead with flexibility and possibly different behaviours with different groups or individuals, and an awareness of the need to consider each situation, individual or context carefully, before acting.

Two of the leaders had some knowledge of research into leadership either in business or recent educational research, and the remainder had no knowledge of research. Therefore, their behaviours were the result of experience and personal preference in most cases and only in two cases were they possibly impacted by access to published theory and research. In a sense, this makes the research even more interesting, as 6 of the 8 school leaders had no inbuilt knowledge to try and give a 'right answer', consciously or not. Everything they have shared is therefore from their own understanding and reflection. This can be considered true also of the two school leaders who had prior knowledge of some of this research, as one succinctly explained his experience 'down in the dirt' was much more influential on his behaviour than any cultural training could be. The other school leader with some knowledge also has spent nearly twenty years in international schools and claims he is more influenced by experience and all the challenges and mistakes made, rather than theory. Hopefully in the future, further research in education will help expand leaders' preparation and development for those who don't have the time to learn by experience.

Transformational Leadership and Distributed Leadership were two of the major leadership 'styles' explored in the literature review and were frequently mentioned in educational leadership research as effective in schools (Gronn, 2000, 2002; Spillane, 2005; Tang, Yin & Ming, 2011; Crawford, 2012). These two styles of leadership include behaviours which are very closely aligned with the charismatic, values-based and team-oriented leadership

mentioned in the GLOBE study. The behaviours include being visionary, having integrity (values based) with high expectations, as well as diplomatic, collaborative and team oriented (Dorfman et al, 2012, p.506).

Various combinations of the behaviours listed above, are found in all eight case studies. None of the school leaders claimed to be charismatic, but all included collaboration or words connected to it, in their interviews; all bar one had comments about values, but she displayed values in her focus on integrity and equality among staff; and trust was an important part of discussion. Another school leader made it clear what his values were and how he was making expectations of his leadership team clear.

'Every month I'd have a meeting with them [leadership team] and we'd talk about trust about fairness – these are my values about fairness – about collaboration – about finding people's strengths and promoting those strengths and empowering people.' Leader 3

[note in future quotations from leaders only their case study number will be provided]

One challenging topic in discussions about leadership in different contexts is when leaders ask whether or not they have to adapt or give up on their values if they wish to be flexible, which could be seen as leading without integrity. Meyer (2014) has a clear outline of what she means by 'Authentic Flexibility'. It is when a leader is comfortable in their own values and leadership style but can adapt to the style required in order to achieve what they need to with the team and with reference to particular challenges (Meyer 2014: 104). Meyer presents the idea as not actually giving up on your values but behaving in different ways to achieve what you need in each situation. This understanding allows a leader to consider their own values as integral to their leadership but consider how these values might be differently manifested in different circumstances.

One of the leaders interviewed explained how values are important but may be differently viewed:

'You certainly espouse your values consistently across both cultures and values – so that when I communicate and the way I express that... I would hope that it is reasonably consistent. Although the manifestation of that in different cultural groups may be different.' Leader 7

This same leader also allowed for the different interpretation of the same value.

'Even with colleagues who are from different cultural backgrounds I rarely have conversations which would show a clash of values. Sometimes we may negotiate over how that particular issue might be understood differently by different groups of staff...' Leader 7

Another leader made a comment about flexibility in the manifestation of the value, and the importance of a leader's core values aligning with the school. He said:

'Those (Leadership) values have to be aligned with your school in order to be appropriate – but the clothes you wear to the meeting – you can choose to wear a suit and tie or a polo shirt and you can choose a certain set of behaviours with one set

and another set of behaviours with other parents – but our values- they have to be aligned otherwise you shouldn't be in that school' Leader 4

So, different actions in different contexts is not seen as giving up on your values but considering what your staff need to see as a manifestation of that value. The different interpretations of professional behaviour already quoted in the data collection are a strong example. Therefore, while the leaders saw their values as part of understanding their leadership, they were able to see the possibility that values might be interpreted differently and that they could in fact implement them differently in order to achieve what they sought for the school. This metacognition and ability to reflect shows that some of the leaders deployed their understanding of values and related leadership behaviours in a way that responded to the needs of the staff they were working with, even if they did not articulate it to themselves at the time.

From this, we can understand that these school leaders are behaving in ways which provide them with opportunities to be effective leaders, as they are aligning their behaviours with what research is indicating is effective leadership. However, none of the leaders spoke of any research as the impetus for their leadership: it was the context and their experience which prompted them, thus these leaders deploy their behaviours to respond to the cultural context of their staff intuitively. This is how they set the basis for creating a climate where they could then build trust and collaboration in a culturally diverse community, as Barakat and Brooks say below:

'Once they are attuned to the norms, values, beliefs and traditions in the school, leaders are able to practice a culturally relevant form of leadership and create a climate where diversity is seen as a strength of the school rather than a deficit to be overcome' (Barakat and Brooks, 2016, p.5)

The different leadership behaviours related to the three areas researched: of communication, building trust and collaboration and decision-making are explored further below.

COMMUNICATION ADAPTATIONS

From the research conducted, it was concluded that all leaders except case study leader eight adapted their behaviour to individuals and sometimes to the different cultural groups in their staff, either teaching or non-teaching staff, depending on the context. Being aware of how different cultures communicate differently is a topic which has been long researched, as outlined in the literature review. One school leader not included in this research, but who was leading an international school in Finland, has employed Lewis' model of communication (2006) to survey all his parents and staff in order to decide how to best communicate with each of the cultural groups in his community. He has since moved on to another school, but it would be interesting to study the impact of communication before and after such a project.

For the school leaders in this research, seven said they changed their communication style to different cultures and one said he should be more aware and know how to. Meyer (2014) has a chapter on how cultures communicate differently and her work is built on a variety of previous research and is presented in such a way that it helps clarify what people need to be aware of. According to her work, some cultures are emotionally reserved and others emotionally expressive, and some would never confront or disagree face to face while others are very comfortable with verbally expressed disagreement. This mix is shown on the table below.

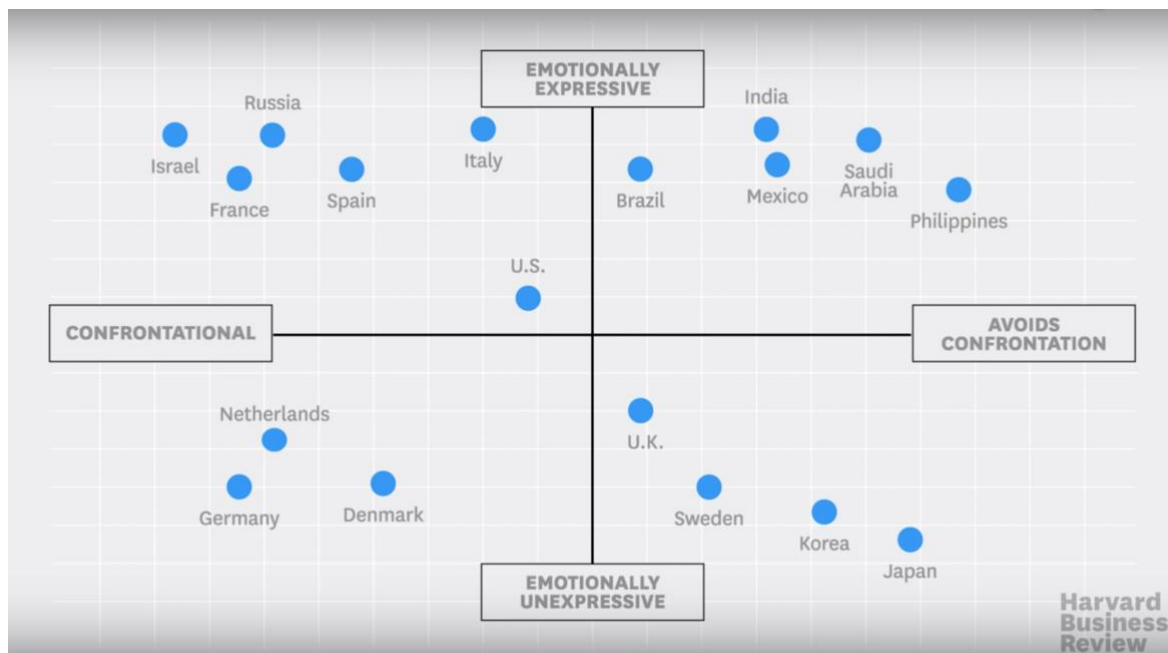


Figure 1: Meyer, 'Getting to Yes' cited in D. Hall, (2016).

The school leaders interviewed had experienced at least some of these differences because all of them confirmed how they adapted their communication styles to individuals and many also to whole groups from different cultures. Case study leaders 1 - 7 each talked of being much more formal and restrained with some parents and some staff in comparison to others. The comparison most often given by leaders was with Japanese and American parents. If the placements of Japan and the US are seen in Figure 1 above, it shows that a leader should talk differently to each group if they want to be effective and not insult anyone. One leader explained it this way:

'What you think you say and what they think they hear can be so different – so if what you say is closer to what they THINK they are going to hear, they are more likely to hear it ... if I started off a meeting [with Japanese parents] with 'HEY HOW ARE You' being so brash and animated – then the gulf between us is already so big – whereas if I go in quite serious and dour without too much facial expression and move along to the point, then I'm already closer to where they are... I'm closer to them' Leader 4

In an effort to be understood this leader has realised that if he speaks in a way which is closer to the style expected by the individuals he is speaking with, then the listener is more likely to hear what is being said, rather than feeling uncomfortable or worse, insulted. He used the same skills with individual staff.

In addition, Case study leaders 3, 4 5, 6 and 7 also indicated that they spoke differently to the different cultural groups in their staff. This is an extension of the same understanding of how different groups communicate. For example, Leader 3 spoke of how he communicated with this local staff with more formality in comparison to his usual manner with expatriate staff. Leader 4 spoke at length about his challenges speaking with his non-teaching staff and Leader 5 explained how she had to make extra efforts to get her expatriate staff to understand

the rules for communication in the school. She also acknowledged that she had an easy time communicating with Indian teachers because they understood each other, and she had to spend more time working with the expatriates, so they understood what was expected of them, and how to behave and talk in meetings. She wanted them to be respected rather than thought rude because of how they challenged the leader, something the Indian staff would not do. Again Figure 1 above shows how far the US is from India on the 'confrontation' scale and this is reflected in what the Indian leader is trying to get the expatriate teachers to understand.

Leaders 6 and 7 are both working in bi-lingual schools in China and HK-SAR and have significant Chinese speaking population in their staff. Both leaders say clearly a number of times how different their communication styles are with each cultural group. With these leaders being perhaps the most focused and articulate about this behaviour it is worth exploring in a little more depth with reference to China. Nisbett (2005) explores how differently Westerners and Asians think, and suggests reasons for these differences. His work focuses on the way these groups think and communicate and one aspect of this is that he claims Asians are more holistic in their perception of life and therefore any situation is understood in its entire complexity, whereas Westerners will see a situation or incidents separately or in isolation from anything else in an effort to understand it. In the examples provided by Leader 6's explanations of how she communicates differently she said how she always had to explain the whole story and put things in context to the Chinese teachers, whereas she would be brief with the rest of her expatriate staff.

She is therefore making quite some distinction between her expatriate staff and her Chinese staff. Leader 7 did the same thing with his staff, perhaps aided by his ability to speak Mandarin and could translate his own communications through the language itself. He indicated that when speaking Chinese, he spoke much more formally, and focused on presenting ideas appropriately for the group. Both of these leaders in China appear to deploy their communication skills differently with the different local and expatriate groups within their staff.

When all the case studies are reviewed, the research also shows a similarity between the treatment of the expatriate teachers as a group, even though they are a mix of cultures, as found in each case study 1 - 8. All case study leaders believed they could treat the expatriate (or US) group as 'one' even though they are a group of varied cultural backgrounds. Case study leader 1 explained this by saying they were all Western trained and coming to work in an International Baccalaureate school and therefore had 'bought in' to the Western philosophical basis of the school and as such could be treated as one group. This was her perception of communicating with them as a group even while she would behave differently one-on-one sometimes (Chapter 4 Case study 1). In Case study 3, the school leader was very focused on the challenges of communicating with his non-teaching staff, having said that for the expatriate staff he would just 'need to bring them along'. This was at the same time as him acknowledging that he spoke differently to different individuals where required.

When taken as a whole the research shows a consistent use of different communication styles with culturally different individuals, and a consistent use of different communication styles with groups of specific cultures. What is surprising in some ways and needs further exploration, is an additional finding of consistent treatment of expatriates as 'one cultural group', at least as far as communication is concerned. It is possible that this 'expatriate cultural group' is akin to the 'Third culture kids' (Pollock & Van Renken, 2009) who create a

new and third culture because of their shared varied experiences in many different cultures. A number of expatriate teachers may also create this feeling of a shared experience, set of values, beliefs and behaviours about life as an expatriate teacher and this might contribute to them being viewed as ‘one group’. However, this is pure speculation and cannot be used to attribute leaders’ communication behaviours with them. Perhaps more appropriate at this instance is to consider, like the first case study leader, that as these teachers are joining these schools they are buying into the associated philosophy of education and it is more Western philosophically based than not, and thus leaders treat them as a group of western style thinkers, perhaps as Nisbett might consider them. Therefore, there is, at least with communication, significant evidence to support the claim that these leaders are deploying alternative communication styles with different cultural groups or individuals in their attempts to be effective leaders.

BUILDING TRUST AND COLLABORATION

Building trust and creating a school where staff will collaborate and take shared responsibility for the organisations’ goals, is a central focus and requirement of effective leadership in schools as well as business (Day et al, 2010; Walker & Riordan, 2010; Dorfman et al, 2012). This building of collaboration is part of the style of leadership labelled distributed leadership discussed above. All leaders in the research were working towards increased collaboration among staff and many also mentioned efforts to train middle-level leaders similarly, with case studies 3, 4 and 6 commenting on this in particular.

A leader working to build trust in themselves as a leader, is a separate situation to a leader building trust between staff, even though some of the methods might be the same. Firstly, the issue of individual trust in the leader is addressed. In this instance, it is explored by leader 3 in particular. The leader spoke of his awareness of the challenging situation he had.

‘...when I visited the school, I could see the incredible challenges I would have to undertake. The attitude of the school was poisonous – the school had had six heads over the space of two years – the heads were increasingly authoritative and top down management style and arbitrary firings ... there was no trust...I decided from the beginning that what the school needed was to develop some trust in the [my] leadership... From day one, I got such positive feedback from the staff- they felt I was someone they could trust. It very quickly became common knowledge that I was fair – I always listened to both sides of the story before I made decisions.’ Leader 3

His comments above indicate both what he did and why, in this context and how he was changing the style of leadership expected by the culture of his staff to another style which he believed more effective. The question for our research is to what extent the behaviours he is using are because of the culture of the staff or is it because of the school context. I believe it is impossible to separate the two in this instance. According to the leader’s understanding of the context, the owner, the previous heads and the expectations of the staff were all for top down authoritative leadership which often showed little consideration for the staff. These expectations are in line with the research into cultural preferences of Arabic cultures (Hofstede & Hofstede: 2010, Meyer: 2016) where hierarchical leadership is generally preferred, although usually it would be hoped to be more benevolent. Thus, both the context and morale in the school as well as the local culture are impacting the situation the leader was addressing.

Another leader, from case study 6 speaks of how important it was for her to treat her staff equally, both in public and in status on paper. She commented on how the staff did not initially believe she would treat all cultures the same, but eventually the staff understood and accepted her intentions. The expectations of equality may not have been initially related to building trust, but the example provided by the leader, and the continuing efforts to ensure that both local and expatriate staff were treated with equal respect, built a level of belief in the leader which she and her leadership team representatives also commented on. The leader in case study 7 also provided similar comments about building equality and was proud of the fact that both local and expatriate staff were paid on the same salary scales. All of these examples are aligned with the basic value of building trust through treating all with equal respect and confirm that leaders took specific actions to ensure respect was expected and trust in the leader could be achieved.

Building trust within a community is achieved by different actions in different places according to Meyer's research (2014). She writes at some length (pp.163-193) about how some cultural groups develop trust through initially creating personal relationships, often done through socialising out of work. Other cultural groups consider this behaviour as unprofessional and build trust on a professional basis through work related activity only. The induction processes for the schools in Iraq, India and China (case studies 3, 5 and 6) all included time learning about the local culture through social activities. All leaders and their leadership team members spoke of the efforts to help the staff build understanding of other cultures in the school. In fact, according to Meyer, what they would have been building is trust in each other, not just understanding of each other with three countries' cultures show a strong preference for developing trust through building personal relationships (Meyer, 2014, p.171). New expatriate teachers were offered significant cultural experiences over a number of days in case study 3. In case study 5 and 6 cultural awareness and social activities were a regular part of the induction process, not just a one-off social setting at the end of the preparation days.

The leader in case study 2 reported that while he had social activities provided, he had only about a quarter of his staff interested in attending, saying they explained that family needs were more important. He also compared this with the numerous and very well supported parties he had arranged in his previous school in India. Thus, it would be reasonable to claim that the leaders' behaviours in developing social opportunities for building trust and relationships were partly related to culture of the staff, but to what extent other influences were present is not possible to tell.

Developing collaboration is the other half of enabling staff engagement in the school. One of the challenges here is deciding if the leader is developing collaboration because they believe in it or because it is one of the requirements of any school organisation which is implementing the International Baccalaureate curriculum programmes, which all schools were doing in this study. If developing and encouraging collaboration was only structural and not integral to the leaders wishes to engage staff, it might not have been such a focus of leaders' behaviours and comments. Their desires to have staff input in all case studies aligns with their general preference for a distributed leadership style which allowed for, and indeed expected staff input into school committees, curriculum groups or year level teams. However, given this situation, I will focus on the behaviours of developing collaboration, rather than any discussion of the rationale, as it is not possible to separate requirement from preferences here.

The attempts to build trust and collaboration are complicated by the different understanding of collaboration by different cultures. This is explained in theory by Hofstede (1999), Hofstede and Hofstede, (2005) and Meyer (2014). Hofstede & Hofstede (2005) explain how some cultures have a high-power distance, which means some cultural groups will expect to be consulted and others will expect to be told what to do. Again, we find case studies 3, 5, and 7 where leaders have to work particularly hard to engage staff who would not normally consider it appropriate to engage the leader in questions or contribute their own ideas to meetings. Iraq, India and China are cultures where hierarchical leadership is expected and where staff would expect to be told what to do, not asked (Hofstede & Hofstede, 2005, p.43). Therefore, my research reflects the cultural research done by Hofstede and Hofstede (2005), Hofstede, Hofstede and Minkov (2010) and Meyer (2014) and suggests that these school leaders are very much responding to the culture of some of their staff in their actions.

By way of contrast, in case studies 1, 2 and 4 the leaders and leadership team representatives also had high expectations of collaboration of all staff, but it was only clearly stated as an expectation of staff in handbooks and confirmed in occasional meetings. These are schools with groups of expatriate staff who were speaking up and collaborating as a part of their experience and expectations. In these schools, ways of achieving collaboration and expecting all staff to have input was outlined, but no specific cultural group needed any particular support. Occasionally an individual of a specific culture might be suggested as needing further encouragement (case study leader 1 and 4 mention examples) but generally the expatriate groups did not need particular encouragement; thus, leadership behaviours could be seen to be relevant to the cultural group the leader is working with.

This difference in school leaders' behaviours related to encouraging collaboration within groups, aligns with a difference in types of school and staff, which was mentioned in the introduction to each case study. The schools having predominantly all expatriate staff (Case study 1, 2, 4, and 7) did not have specific behaviours of encouraging engagement in discussion. In contrast, in the schools with significant local staff represented (Case study 3, 4, 5, and 6) who were not used to being involved in discussion, the leadership specifically required or encouraged them to be engaged. An interesting addition here is that while case study 4 had a teaching staff who didn't need much encouragement for collaborating, he had a non-teaching staff who required significant time, high expectations and much modelling to get them to collaborate. Thus, it would appear quite clear that leaders sometimes do deploy their behaviours in different ways to reach the same objective with staff of different cultures.

One final comment related to collaboration is required. Walker and Riordan (2010) explore research and relate it to leading in culturally diverse communities in schools. One area they comment on is how space is differently used by different cultures, some being more collective in their use of it and others more individualistic. Hofstede & Hofstede (2005, pp.73-114) also discuss it in the cultural dimension labelled 'Individualism', where some cultures are more about the individual being more important and self-contained, and others where the individual is more a part of a collective community than living or working in isolation. This is reflected in architecture of offices and schools where shared spaces are more often found in collective cultures, and individual offices and work spaces found in individualistic cultures. This impacts how people can collaborate, either naturally or only in specifically called meetings and areas.

This particular aspect of collaboration was mentioned by one of the leadership team representatives in case study 7. He talked of how the school was making more efforts to

provide open spaces where staff could see and meet each other, thus collaborate more easily. He also talked of a decision he and another leader had made (one expatriate and himself local) when one of them was given a separate office next door, but they decided to stay working in the same room together so they could collaborate more easily, and leave the other room for meetings. He commented that they were showing the value of shared spaces to staff and encouraging collaboration. This was not an action required by the school leader but is an example of related behaviours by others in the school which supported the leader's intentions of collaboration, and the staff were working from different cultural backgrounds to work together.

The building of trust and enabling and expecting collaboration in seven of these eight different schools provide examples of leaders using their behaviours to achieve their goals and taking sometimes specific actions with different cultural groups. The desires of the leaders for building trust in themselves as well as among the staff community, as well as collaboration as a way of sharing responsibility and engaging staff, exemplify their aims in leadership and the behaviours they use to achieve them.

DECISION-MAKING

The decision-making ability of the school leader is very much impacted by the type of school and the influence of the board and its individual members, as well as the owner or corporation who might own the school. This context intrudes significantly on the leaders' ability to make decisions in potentially all areas of school life and would therefore impact on what they may be able to achieve or hope from staff.

The leaders' own preferences still impacted the decision-making structures where possible. The leaders were open to outlining what their expectations are, and preferences ranged from democratic style leadership in as many areas as possible with all staff engaged in taking responsibility and deciding major questions (case studies 1, 2, 4, 6 & 8) to staff voices having input but leaders usually making the final decisions (case studies 3, 5, and 7).

In an effort to see to what extent leaders may be taking the culture of their staff into consideration it's helpful to refer to the research by Hofstede & Hofstede (2005, pp.39-70) on the cultural dimension related to 'Power Distance' defined as the extent to which individuals expect and accept that power is distributed unequally. If this is kept in mind with the additional perspective of how decisions are made with input from all involved, as explored by Meyer (2014, p.150), then some differences in expectations of specific cultural groups becomes clear. India and China are placed on the dimension of having high expectations of top-down decisions in Meyer's research and are also confirmed by Hofstede's research, with Iraq having the highest expectations of power distance, and India and China very close behind (See appendix 5.1 Cultural Comparisons), and in contrast, USA, UK and Australia (the cultural origins of a number of the leaders) are all much lower and more egalitarian.

In the case study regions where decision making is expected by the local community to be top down, my research shows the leaders usually accepting or choosing a style of decision making which leaves them as the final arbiter, but they all include staff input. This is true for case study leader 3, 5, 6 & 7, who all comment on wanting input from staff but often take the final decisions, sometimes explaining them carefully to ensure buy-in, but they are the final decision makers. This would suggest they are taking into consideration the local community's expectations of the leader being responsible for the final decision.

In areas where the local culture expects, or the school community is made up predominantly expatriate staff, then decision making is very much more all-inclusive, as found in case study 1, 2, 4 and 8 (UK, Spain, Africa and US). The leaders' behaviours therefore appear to align with the cultures of staff, or again, where it is largely an expatriate community, the staff are treated as one group with a Western cultural tradition. Some individuals may be worked with individually to encourage or elaborate what is required as is found in case study 4.

One strong example of a leader being aware of his actions was presented here, when talking about his own staff who expected strong leadership. He talked of power distance, i.e. the visible signs of hierarchy and status. He said:

'And I did – I played with power distance – sometimes I wanted to decrease it and other times I maintained the distance for whatever reason' Leader 3

The leader is clearly aware of his behaviours and decides what he wants to use depending on the desired outcome, much as is recommended by Meyer in her discussion of 'Authentic Flexibility' mentioned above. The leader in case study 7 also indicated that he would move between the decision-making structures which were most effective for the outcome for the school, and he would use the local top-down expectations when it was helpful or engage the staff in decisions where it was most effective for the school and educational programme. The leader was in this case being flexible and again deciding actions based on the end goal for the school.

Overall, leaders are impacted significantly by their context and private/public ownership structure. However, leaders' behaviours as explored above show significant influence of the culture of the staff they are working with, in the extent and methods by which collaboration and input by all staff is encouraged and possible, with particular reference to decision-making.

CONCLUSIONS FROM CASE STUDY COMPARISONS

It is here important to bring the research together to better understand the inter-connectedness of all these various aspects of leadership. Leadership cannot be broken up into a list of separate actions which if undertaken individually, can ensure effective leadership. The actions a leader takes always interact with the local context, with the staff and their expectations, with the local community and their hopes, and with the stated goals for the school (Day et al, 2010). All of these elements exist differently in different spaces and places. Therefore, comparing a set of actions in eight schools can only be helpful if they are seen within their own context and then compared for similarities and differences in general terms, rather than the actions separated from contexts and compared. That is what has informed the structure of Chapters 4 and 5, and the following conclusions.

The individual case studies have shown that leaders are not always aware of the label of their own leadership style and behaviours, but they can and do articulate what they want or are aiming for and how they will get there. Across all schools there are similarities in the aims of leaders, i.e. to build trust in their leadership, and among and between staff, to be able to engage all staff in the work of educating through effective communication, and using the trust built and the effective communication, to enable collaboration and shared decision making where possible. There are many other actions a leader takes in the implementation of their role, but these three areas appear central and interconnected to effective school leadership.

These three areas of behaviours need to be seen as interconnected because the data shows leaders using each area to build the others. Without effective communication a leader cannot engage anyone in any discussion. Without building trust in themselves the leader, and then among staff, a school cannot have collaboration and discussion among leaders or staff. Without collaboration and discussion there cannot be shared decision-making, and none of these work without effective communication. Therefore, while I have separated them for research it is important to bring them back together, using the term 'leadership behaviours' and consider what has been learnt through this research about leaders' behaviours and the connection if any, with the cultures of their staff.

Seven of the eight leaders articulated how they would adapt their communication style to the individual they were talking with if they thought it was necessary or preferred by the individual. Many of the leaders communicated differently with different cultural groups within their staff and articulated how they would do this. All eight leaders wanted to build trust, although sometimes they used different behaviours in different contexts or with different cultural groups. All leaders engaged staff to some extent in the decision-making processes many using different behaviours to engage staff of different cultural backgrounds in decision-making. This last situation was found in schools in communities with large numbers of local staff whose cultural background was more predisposed to a strong hierarchy and top-down decision-making structures as explained above. Therefore, it appears conclusive that these school leaders' behaviours are often deployed with an awareness of the culture of the staff they are working with.

An unexpected finding was that in schools with the majority or a significant group of the staff being expatriates, it became clear that leaders usually considered and treated them as 'one group' even though they were made up of staff with many different cultural backgrounds whom they might speak to differently when communicating individually. The rationale for this was explored above. The most important consequence of this is to ask, is this actually the most effective way of treating expatriate groups of staff? Treating the expatriates as one cultural group might be appropriate, however, some may still be lost in the crowd in this situation, as the leader in case study 8 outlined, where they had yet to honour the individual cultural backgrounds of their teachers even while they were honouring cultural identities for their students. This finding, for me, urges a closer study of expatriate staff groups with an investigation of under what circumstances treating expatriate groups as one cultural group provides the most effective style of leadership. In addition, the cultural mixes of expatriate groups of staff would add another perspective for further study.

LEADERSHIP PREPARATION AND DEVELOPMENT

Research explored in Chapter 2 showed that leadership is context driven and that reflection and knowing your community are important elements of leadership both in business and education. My research as outlined above, which shows the potential connection between a leader's actions and the cultures with whom they are working, would suggest that knowledge and intercultural understanding would be appropriate skills for developing new school leaders. None of the school leaders involved in the research had leadership training with any aspect of intercultural understanding included prior to being leaders.

There is research to support the importance of intercultural training for business leaders. The GLOBE study being the largest to date, concludes that leaders have to lead in a way which is understood and accepted by their followers if they are to succeed (Dorfman, 2012; Chockar et al, 2007; House et al, 2002, 2004, 2014). If leaders don't know the culture of their staff, then

they cannot lead effectively. Taras et al (2011) equate intercultural training with a 10-20% enhancement in creativity and productivity. A McKinsey study in companies spread around the globe support this possibility, concluding that leadership teams with culturally diverse members are more successful (Hunt et al, 2018).

Knowledge of and respect for other cultures is often included in the skills or knowledge a student will obtain from a particular school experience, as evidenced in the student learner profile (IBO, 2013). However, it is not often an expectation of the staff to have intercultural skills in order to engage in teaching or leading. It is time this changed for educators. The above research is a starting point and hopefully will encourage empirical research into leading culturally diverse communities in schools, and how leaders might employ their leadership behaviours in ways that are connected to the cultural context of their staff. Training for future leaders should have this opportunity for understanding cultures and improving the effectiveness of their leadership in different contexts.

Previously noted research discusses how leadership needs to be more focused on learning how to understand culture (Gronn, 2001) and lead culturally diverse groups, (Rayner, 2009) and not trying to get everyone to live and work in one cultural way, but to allow for a variety of cultures within the one educational community (Lumby, 2012). A leader in an international school wrote with a perspective which aligns with my experience as a leader, and suggested leaders to be like Janus the Roman two-faced god, able to see many perspectives at the same time (Keller, 2014). Law (2012) encourages an understanding of different cultures influencing education, including local, regional and global, again encouraging leaders to see past one or two cultural perspectives. All of these researchers encourage leaders' awareness of culture, and the need to be both knowledgeable and flexible.

What appears to be required in leadership training and preparation includes understanding of how different cultures and their values impact education, communication and all behaviours related to leading. However, it is not a matter of labelling a group of staff or school context with a geographical culture. Leaders need the reflective skills and professional inquiry mind-set to investigate their context and consider what are the most effective leadership behaviours for the goals in mind. Many schools are no longer one cultural community, but a mix of many, regardless of whether they are national or international schools. Therefore, leaders need to be trained in what to look for in their community's context which will help them understand how to lead, what knowledge can be helpful, when to be careful of knowledge and focus on the individuals involved, and how to be flexible at the right time and for the right reasons. Leadership is very clearly context driven, (Day et al, 2010; Dorman et al, 2012) and Crawford (2012) urges the value of being flexible and understanding the relationship with the school context that leadership must be built on.

SUMMARY

The discussion above shows how extensive the research is, which informs business leaders in any organisation in adapting their leadership behaviours to the cultures of the people with whom they are working. My own research as presented from data collected, analysed and discussed above, shows that some leaders in international schools are also deploying their behaviours with reference to the cultures of the staff with whom they are working and in alignment with the research being used in the business field, in order to improve leadership in different cultures. This is happening with reference to styles of communication, showing adaptations leaders use of high and low context communication, more or less formality in style, or even the encouragement to speaking up of those more used to silence. Leaders are

adapting their behaviours and actions in order to build collaboration and trust among staff, sometimes using more relational styles, other times more based on building professional focused relationships and sometimes working with both within the same community. Leaders are also adapting their behaviours related to decision-making styles, most often to encourage engagement in discussion and decisions where possible, with cultural groups who might not assume this is appropriate. An interesting finding shows that even though all leaders still do treat individuals differently, expatriates are often grouped together as one 'western style' group for all the above leadership behaviours. Further research might help to demonstrate whether this is actually the most effective way forward.

The challenge for future leaders of international schools, is that the methods and rationale for these choices of leadership behaviours have been provided through experience rather than preparation and training. With the numbers of international school leaders being required in the future growing rapidly, according to ISC Research (2018), it would seem appropriate to consider a review of current leadership preparation and development and how it might better address the needs of leaders. Leaders could well be more effective if they knew how to respond to the cultural context of the staff with whom they work, hopefully avoiding some of the worst 'learning by experience' pains experienced by leaders and their team members.

Schools are becoming more culturally diverse around the globe, not just in international school communities. Therefore, focusing research on better understanding of communication and leading in diverse cultures as a way of supporting leaders becoming more effective, seems a very important way forward for educators globally. The following chapter discusses the conclusions and significance of the research, and areas for possible future research.

CHAPTER 6

CONCLUSIONS AND SIGNIFICANCE

INTRODUCTION

The focus of this chapter is to consider the conclusions and the significance, both current and for the future, of the findings from the research presented and analysed. After discussing the key findings arising from the previous chapter, the limitations of the research will be acknowledged before making final comments on the significance of the study. After reflecting on these issues, recommendations will be made with a clear view as to what could be helpful for future research and training, all of which would support leaders in culturally diverse communities.

KEY FINDINGS

The case studies explored in the research provide evidence that these international school leaders often deploy their behaviours in ways which are related to the cultural groups of their staff in a number of different circumstances. Leaders adapted their communication styles to different individuals and sometimes to different groups within the staff, using different styles and modes of communication to engage different groups to achieve the desired goals. Leaders deployed different leadership behaviours to develop collaboration and build trust with the staff community by differentiating ways of engaging staff in discussions, by clarifying expectations of respect and empathy for all including their differences, and by building relationships in culturally appropriate ways for the different cultural groups. Decision making appears one of the most complex issues and different leaders deployed very different ways of either engaging others in decision making openly or seeking their input in culturally appropriate styles. These behaviours were seen to align with the research in the business world of working with culturally diverse groups which was discussed in the literature review.

The wealth of research into leadership and culture explored in the literature review, and especially that of Hofstede, Hofstede and Minkov (2010), Dickson et al, (2012) the GLOBE study, (House et al, 2014), and Meyer's (2014) study, support the appropriateness of the types of behaviours for leaders listed above. The studies mentioned have all indicated that different cultures have different expectations and assumptions about leadership which need to be understood and taken into consideration when leading those different cultures. My research into leaders' behaviours in culturally diverse communities now shows strong support for the claim that culture impacts behaviours of educational leaders as well (Walker & Dimmock, 2002; Bush & Crawford, 2012; Bush and Qiang, 2000; Law, 2012; Sheikh, 2012; Tan, Yin & Ming, 2011) as the school leaders in the case studies used different actions with different cultural groups. However, most interestingly I believe my research takes the understanding one step further and shows that some leaders in culturally diverse school communities, differentiate and adapt behaviours between cultural groups and sometimes individuals, within the one community.

Within the case studies researched, the extent and type of adaptation of behaviours appears to depend on the context, as well as the size of and origin of the cultural groups within the community. If a local population is dominant in the staff, either teaching or non-teaching staff, then there is more adaptation of leadership behaviours, particularly communication styles, and also in building trust and decision-making structures. If the teaching staff are predominantly expatriates, then these leaders tended to treat them as one Western style cultural group and did not adapt their behaviours, except when communicating on an

individual basis. The decision-making structures and means of building may be part of the school legal structure, but often reflected adaptations by the leader based on the cultures of the staff, and a number of examples were provided of leaders working to engage all staff, and adapting their behaviours to engage specific cultural communities in decision making.

Finally and of significant interest which will be explored in more depth below, is that the leaders in each of these case studies had no intercultural training at all in their preparation for leadership. Three had some professional development related to intercultural understanding and the importance of understanding the cultural context of the school community. For one it was the first foray into this area of understanding leadership and it is influencing his goals for leading his school team. For the other two leaders, the training only supplemented their experience. All leaders except one had considerable personal experience in international education and commented on how important their experience had been to their ability to work with culturally diverse communities.

It is an important issue for leadership trainers and aspiring leaders to recognise that leaders are working with culturally diverse communities without any training and only their lived experience to guide them, rather than with any research basis which could help them be more effective. This is an important issue for international schools and their culturally diverse communities, but how much more important also for national schools where leaders are now working with increasingly more culturally diverse communities but with little if any experience in international contexts? The importance of this discussion is highlighted in the reflections on the research below.

REFLECTIONS ON THE RESEARCH

The learning from this research was highly personal as well as potentially useful for educational leaders and those who prepare leaders. The process of meeting with and engaging school leaders and members of their teams in discussion about areas that were part of their experience but not often talked of, was inspiring because of their significant interest in the topic and their interest in the area being further explored. It has perhaps not been deeply explored in the past because it is fraught with uncertainty and complexity and does not make for an easy piece of research. Attempting to understand people and their actions or ask them to explain actions which have become automatic or unconscious, does not provide an easy source of data, regardless of how engaged and interested the interviewees are. However, the impact of leaders and their actions is significant on the schools, staff, students and parents in their care (Day et al, 2010). Therefore, it is important to attempt to develop understanding through research, even while acknowledging and dealing with the related challenges.

The most successful and enriching experiences and sources of data collection were the interviews with the school leaders, and their leadership representatives. They were all eager to be part of research which was touching on their experiences and their understanding of the complexities of international school leadership. Their interviews were perhaps the first time they were talking about the impact of culture on their understanding of leadership. It is very satisfying to give voice to the school leaders, in particular many of whom have been in schools far from their homes for decades, working with different cultures, and learning through experience both positive and challenging, what worked or not. They were all interested to share their experiences in an effort to support educational leadership development for future leaders. It is an important point to note here, that this has been a topic not often talked of except as part of a host of 'war stories' perhaps shared by leaders over

dinners at recruiting fairs. The effective leadership of culturally diverse communities is not yet much talked about or analysed, and as such is an area open for much future research.

If I have the opportunity to continue research into this area, I would spend longer with leaders – perhaps a month in each of 3 schools in different regions with culturally diverse settings, or 3 schools in one region but with culturally diverse communities, in order to compare some areas of behaviour more fully. Perhaps the development of a series of narratives of leaders' professional experience, such as that by Sugrue (2012, 2015) which would deeply explore the experience of leadership in a particular context or one leader in many different cultural contexts. Additional time could enable a deeper exploration of the individual leader's thought and action processes and allow for more group interviews with teams in the school, which would also highlight the impact, or lack, of the leader's actions. At present my research shows what these leaders do and believe about their behaviours. However, understanding the rationale in more depth and how it is relevant to each context is necessary for the field to expand and deepen practitioners' and researchers' understanding of leadership in culturally diverse communities.

Engaging with research in the field is not predictable, and there were unexpected changes to situations and challenges which impacted my ability to obtain the data sought from each leader and school. This weakened the overall study if one is looking for exactly the same data sources from all case studies. Some challenges included that those who were available as leaders to be interviewed sometimes changed due to work circumstances. The leadership team representatives' availability, the documents available and which ones were provided, and the observations, showed differences between case studies as explained in Chapter 3. These differences are understandable as each school is created from its own context and documents, activities, people and circumstances will reflect the context of the school and leader, but these differences require careful comparisons to ensure the individual case conclusions and the development of overriding themes are as accurate as possible. However, while recognising the strengths and weaknesses of the study, I believe that within each case study, data collected provided opportunity to evaluate the leader's claims and draw conclusions related to the research question, and the combined data of all case studies provided a rich base for the overall conclusions proffered above.

There was a broad geographical representation within the research, but choices may fit within a particular socio-economic and philosophical paradigm within which the researcher is based. This does not negate the findings but does provide reason for caution when comparing other schools and their leaders to those in these case studies. In fact comparability is one of the challenges of research in international schools, which Cravens notes in citing Carnoy 'Bringing this (research) into the realm of practice, which is highly contextual, usually means decontextualizing our research—universalizing the comparisons—just when contextual comparisons should be most important' (2006, p. 568, cited in Cravens, 2018, p. 587). This comment supports the importance of context in understanding the case studies, and also every individual school community. It also highlights one of the challenges of training leaders for these communities, i.e. there is no simple check list of things to do that can be learned, simply a host of possibilities dependent on the context.

SIGNIFICANCE

International School leadership

The significance of this research to leaders in international schools has three main areas of focus.

1. Leaders use knowledge and understanding as well as experience of different cultures to guide their leadership as a part of their toolkit for understanding the context and then deciding what effective leadership behaviours to use.

Research in educational leadership has already shown that leadership is context driven (Day et al, 2010) and that there are specific challenges for international school leaders (Lee, Hallinger and Walker, 2012). Culture is also becoming more understood as an important part of understanding school leadership challenges (Hammad & Shah, 2018; Tarc, 2018). Most importantly, evidence from the case studies shows that the leaders in international schools use their knowledge of and understanding of cultures as a rationale for many of their leadership behaviours, enabling them to understand and differentiate behaviours within their community, which then provide opportunities for them to engage with and lead their culturally diverse community effectively.

This understanding and adaptation to context which can have significant impact on a leader's success, but is only now being addressed, and is not yet part of leaders training. Horror stories abound of the culturally inept behaviours by some leaders and their disastrous effects on the leader as well as the school community. Perhaps the issues were not understood by the leader as a cultural issue, but that in itself is a problem. Leaders in the case studies have shown understanding of the local context and adapted their behaviours. The increasing growth of international schools (ISC Research indicates there are currently more than 10,000 international schools worldwide, as at January 2019) educating nearly five and half million students) shows the importance of supporting research into what is effective leadership for international schools' leaders. These schools impact too many people for their leaders to be guided only by experience, or a lack of it and therefore a lack of understanding of context.

2. Leaders in these culturally diverse communities show a high level of flexibility, particularly in communication styles which are used with reference to the individual, or group and their cultural backgrounds, and the desired aims of the leader.

Communication and adapting communication styles to individuals as needed and to the larger groups as was appropriate in different case studies and contexts, was the most often noted leadership behaviour. While Lewis' research and theory related to different styles of communication has been used by some leaders to help communication be more effective with different groups within school communities (Lewis, 2006), it was not used by the leaders in this study as they were all (bar one) unaware of the research. Their flexibility was founded again on their experience of what works or not. Communication is the medium for all leadership to be enacted and is therefore probably the most important skill in the leaders' toolkit. Therefore, understanding different styles, needs and contexts of communication would appear to be one of the most important areas of need for leaders in the future and in particular in communities where styles of communication can differ markedly between groups of staff and parents. How leaders develop their flexibility and the flexibility of the organisation in its communication with the community, is of potential huge impact on the extent of a school's success or not.

3. Leaders had not received any training in intercultural understanding or leadership and are working from hard won experience but suggest that training would be helpful for future leaders.

While the fact that these leaders learned from experience and were adapting their behaviours to the cultures of the staff they worked with and their leadership team members were supportive of the effectiveness of these actions, this situation of learning ‘on the job’ is not a viable one to assume will be sufficient for the future growth of international schools. The nature of leadership in schools has been changing rapidly over the past decades and there is increasing understanding that societal culture needs to be included in the mix of topics for leaders’ training, but it is not always being included in the courses offered. Quantz, Cambron-McCabe, Dantley, & Hachem, (2017) say ‘while many critiques address questions of culture and values and draw upon broader sociocultural theories, the mainstream textbooks and the actual practices in the field too often fail to place culture at the centre, remaining satisfied for it to be treated as only one among the many problems for leaders and leadership theory to address’ (p376). Given that culture appears to influence the case study leaders’ behaviour in some of the most frequent and central of leadership behaviours, it is important that future leaders become better aware of its importance and how to lead with cultural understanding if leadership of these schools is to be effective.

Leadership of culturally diverse schools in national systems

One only has to see the news to understand that globalisation, immigration and refugee situations are affecting millions of individuals across the globe. Many nations’ schools are being impacted to the extent that would be a truism to say that schools in national systems are becoming more culturally diverse, in both the developed and developing nations. National systems of education have different end goals for the system of education in comparison to many international schools. The aim of national schools might be more focused on the aim to acculturate these culturally diverse groups to the local nations’ cultural values, as opposed to encouraging intercultural understanding or multi-culturalism, as is expected of IB schools which are supposed to be internationally minded. The aim of acculturation of the different cultures might provide impetus for national school leaders to believe that it is not necessary for them to be responsive to the other cultural groups and that it is sufficient for them to behave in the way that is consistent with the accepted local cultural set of behaviours.

The challenge I would make to this approach to leadership, is that ignoring culture as a leader is to ensure a leadership challenge. The GLOBE study (Dorfman et al, 2012) shows quite clearly that leaders have to first reach their ‘followers’ by understanding and behaving in ways they expect, before the leader can move the team to where they want to take them. Leaders in national *and* international schools would be similarly advantaged by knowing how to effectively communicate, collaborate, built trust and engage in shared decision making with different cultural groups within their community. This would allow them the possibility of more effectively leading different groups in the direction of shared educational goals. Understanding their own responsibility as a leader, and the influence available in being the most culturally aware and flexible, could provide significant opportunities for more effective leadership in culturally diverse communities in both national and international schools around the globe.

RECOMMENDATIONS

From the above three areas of significance for international schools and associated relevance to national schools, the following recommendations appear urgent for the future benefit of leaders in culturally diverse communities wherever they may be.

1. School leadership preparation and development needs to include a focus on understanding the importance of culture and the context of each community, so that

leadership behaviours can be most effectively implemented and achieve the goals leaders have for the school.

How leaders are trained is related often to different national contexts and associated expectations of leadership preparation. As explored in depth in previous research (Fisher, 2016), some countries prepare leaders with specific management and leadership skills through a process of certification. However, almost none of the training found included any significant element of inter-cultural training and none had training for working with culturally diverse communities. Some countries' leadership preparation includes no training but expects leaders to learn from their experience as teachers and then move into leadership, learning the job as they go through challenges of each day.

In this research I can only make suggestions for those nations, universities or organisations who train leaders, either for national or international schools. Any courses provided by universities or organisations needs to include a combination of theory about cultural understanding and exploration of how to understand individual contexts. This would ensure that aspiring leaders will have the depth of cultural understanding and also a toolkit of different behaviours to achieve their goals, the exact behaviours depending on their context.

2. Leaders already in leadership positions who are working with culturally diverse communities should avail themselves of the many ways of learning about cultures, perhaps focusing on the cultures within their own context initially, but extending this as time allows, to broaden their understanding of how culture impacts context and their ability to be effective leaders.

At no time when discussing learning about culture, or cultural dimensions for comparison among cultures, is there an assumption that any one individual can be categorised by a societal culture. Each individual is unique and interprets their own culture and life experiences through their particular values, personality and resulting behaviour. What the study and deeper awareness of cultures can provide for a leader, is the knowledge of what *might* be an appropriate way to communicate with an individual or group, and then the encouragement to try the action, and adapt as the experience requires. Without an understanding or at least a curiosity about the cultures, values, beliefs and assumptions about education which are held by members of the school community, leaders will be without significant capacity to understand and influence and lead the community effectively. Their leadership will depend on accidental understanding (or misunderstanding) and achievements (or disasters), and the leadership will be dependent on the responses, understanding and possible initiatives of individuals in the community, rather than the leader's chosen behaviours and goals. This cannot be what a leader actually wants. Therefore, if leaders are aware of ways of increasing their understanding of how to be more effective, I believe they are likely to take advantage of them and thus grow their capacity.

RECOMMENDATIONS FOR FUTURE RESEARCH

The areas of research opened up by questions addressed in this research are numerous. They fall into the two obvious categories i.e. research related to the actual practice of leadership and that related to the theory which includes the preparation and development of leaders. The two categories will be explored in that order, with respect to recommendations for further

research to be undertaken as a means of contributing to growing understanding of the international school context.

Empirical research related to the practice of leadership

1. Communication: From the data collected and key findings from the case studies, it would appear that communication is one of the most significant areas of leadership behaviour which is adapted most frequently to the cultures of both individuals and groups. Further research is needed which is focused on communication styles of leaders in culturally diverse communities to further deepen understanding of when, why and how this is done, if at all.
2. Collaboration: A key finding of leaders' behaviours was that building trust and collaboration was achieved through different means with different cultural groups. Collaborative work and shared responsibility is a central requirement of all IB schools' pedagogical structures and as such, further research into this particular area of leadership behaviours could be fundamentally helpful for many schools, either in the initial set up of a school collaborative culture, or in the development of it in an established school with diverse cultures and personalities in the community.
3. Decision-making and decision-making structures: These are areas of significance to leaders of all schools but in the international school context are more complex as an area to undertake research because of the variety of ownership, corporation models and board structures, which all provide different levels of agency for the school leader in decision making. Differentiating the research by type of school might be one way of focusing data. Regardless of these differences however, the areas where a leader can have agency in decision-making, and the extent to which they adapt their styles in order to engage the staff, can be impacted by the cultures of the staff with whom they work. It would be helpful for school leaders to have ideas from research into how some leaders are engaging different groups of staff in decision making. While it is another perspective on leadership, I have not included suggestions for research into how some leaders might wish to work at removing agency from staff as autocratic or unilateral decision making is not aligned with current theory on effective leadership.
4. Expatriates: The surprising finding in this research was that leaders who showed cultural awareness and skills with individuals and cultural groups would also treat the mixed cultural expatriate staff as one cultural group, assuming that a western philosophical leadership style and related behaviours would be appropriate. It would be important to follow up on this finding to explore to what extent it is found in other schools with large expatriate staff groups. There are two possible focus areas for further research within this topic. One could be the elements of differentiation might be explored as to the question of whether or not this 'one group' treatment works in the same way with different cultural groups represented in the expatriate group. The second area is to research if the leader shows awareness or not, of the cultural or individual preferences with individuals even though this is not evident to the group, and what impact does that have on their leadership effectiveness?
5. Leaders' experience: The leaders in the case studies were all leaders who were currently working with a variety of cultural groups and all of them, except one, had at least a decade and usually more of experience in these contexts. It would be an important comparison for similar research to be undertaken with leaders who did not have experience of culturally diverse communities and for whom the experience was new. It is important to explore the background professional and life experience of leaders and to consider to what extent either of these enables one to be more adaptive

to cultural differences. The findings could then inform leadership preparation and development.

6. National and International relevance: The above suggestions for further research should be undertaken in both national and international schools to explore to what extent there is awareness and/or use of different intercultural understanding and skills in either or both groups. Further research in these areas in both groups is important for the future of all school communities.

Research focused on theories of educational leadership and the impact of culturally diverse communities

There can be no generalised conclusion about what all leaders do, or should do from these early steps into this area, only a conclusion about what the leaders in these case studies have done, and what the research suggests about future areas of research into theories of leadership. Further research would be beneficial in the following areas.

1. Multi-cultural leadership: Brooks & Jean-Marie comment that ‘Even though leadership always acts in a cultural climate and enlists cultural aspects to promote change, the scientific literature has not given enough attention to cultural aspects in analysing the process of leadership’ (2015, p 882). This speaks again to the paucity of research in international schools and leadership and in particular to the need for research into the impact of culture on leadership. This focus area, leadership and culture, needs to be broadened to consider more theoretical consideration of how culturally diverse communities can be effectively led. Both the GLOBE study (House et al, 2014) and Meyer (2014) suggest keeping the cultures apart where possible, in multi-cultural global teams, to reduce possible tension points. This is not appropriate in school communities where collaboration is a key requirement, meaning that the theory of how to work with multi-cultural groups needs further research.
2. Alternative epistemologies: A fundamental theoretical suggestion for extending this research is to return to the epistemological and ontological basis. Cultural awareness could expand if further research were to be undertaken about leadership of different cultural groups, but by leaders who are working through different epistemological paradigms such as through an Indian or Islamic paradigm, as outlined in Chapter 3. These perspectives would perhaps allow a different understanding of leadership in culturally diverse communities and enable further understanding of more than a Western based paradigm of leadership in international schools.
3. National and International perspectives: Again, while my research has been undertaken in international schools, all of the above research might well be of relevance and indeed significant benefit for increasingly multicultural national school systems and associated leadership preparation and development.

Preparation and development of leaders

One final area of further research strongly recommended is to consider how revisions to professional preparation and development for school leaders might be achieved, so that they may engage with concepts of cultural understanding and leadership. All leaders indicated they supported educational leadership preparation and development to include an element of cultural training and experiential learning, to provide a stronger base for new leaders to be more effective more quickly, as they take over their first leadership position, or move to a new position in a different culture. Further research is needed into what content, skills and

understanding would be appropriate to include in leadership preparation and development in order to better prepare leaders for these culturally diverse communities. Again this is relevant, and in fact urgent, for national and international schools alike.

1. Leadership preparation: Placed in context also by previous research into the preparation and development of leaders (Fisher, 2016) the injunction to engage new leaders with cultural awareness and development of cultural intelligence, is to my mind the most important outcome of the research. It is hoped that the research provides sufficient attention for this area of leadership to be given more focus, and that leadership preparation programmes and institutes will consider what can most effectively support future leaders in the fast globalizing world of education. Further research needs to explore if a combination of theoretical and experiential training could help leaders more effectively lead diverse communities.
2. Personal experience and leadership capabilities: The cultural background and multi-cultural experiences of the leader, and the relationship to their level of willingness or skill with adaptation of behaviours, is another potential area with particular relevance to divining what specific experience and skills will be helpful for training in new leaders or supporting inexperienced ones.

These are but a few of the areas opening up for further research. Now that it is shown that some school leaders deploy their behaviours with reference to the cultures of their staff, more research is needed to provide information on how and why and where leaders might do this, so that information could be provided to support future leaders' understanding in order to support them in being better prepared to use their skills to be highly effective leaders in culturally diverse communities.

SUMMARY

The data, key findings and analysis in this study have led me to a greater awareness of the ways in which leaders deploy their leadership behaviours within culturally diverse communities. While this first step in understanding has provided a confirmation of what some leaders do, it has raised more questions than it has answered. The list of possible areas of further research has included a variety of empirical as well as theoretical areas for exploration, all of which could add to the preparation and development of more effective leaders in culturally diverse communities around the globe. While the research was conducted in international IB schools, the findings may also have relevance to national schools with culturally diverse communities. We live currently in a world of increasing tensions over differences between cultures, values and beliefs, and it is becoming urgent that leadership in schools world-wide model effective leadership of culturally diverse groups who may have different values and beliefs but who can also be right, so that all in the community, rather than seeing what can go wrong, can work together to see what is possible to achieve. School leadership impacts students second only to individual teachers (Day et al, 2010) If every school leader was able to lead effectively in culturally diverse communities, then educators would be better able to model this important skill, and school communities could focus on more effective collaboration, all with a view to helping students achieve their full potential. There can be no greater motivation for better understanding this complex area of life and learning.

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Background survey questions asked of school leaders are as follows:

About the school:

1. Where is your school geographically situated?
 - a. City
 - b. Country
2. How many teaching staff are employed by your school?
3. How many support staff (all staff other than teachers) are employed by your school?
4. What curriculum models are used in your school's educational programme?

About the staff:

5. What are most numerous nationalities of your teaching staff (max top 5)?
6. What are the most numerous nationalities of your support staff (max top 5)?

About the Leadership team:

7. How many people are included in the whole school leadership team?
8. How many and which nationalities are represented in the school leadership team?

About you the school leader:

9. How many years' experience do you have as the leader of a whole school (however that is named i.e. Head, Principal, Superintendent, Director) This includes years working in 'international schools' in your country of origin as well as overseas.
10. How many years' experience do you have working in an international context (i.e. in a country other than the country of your nationality?)
11. How many different countries have you worked in, at any level, in a school?

About leadership : (open answers)

12. How would you describe your leadership style
13. To what extent did you receive any support or preparation for school leadership in a culturally diverse community?
14. If you had any training for leadership, did your preparation include any training related to understanding and managing culturally diverse communities? If so – please outline what was included.
15. Given your current leadership experience, do you believe training in intercultural understanding and managing diversity would be beneficial for aspiring school leaders? If so – what areas of knowledge or skills would you suggest?

Leaders Interview Questions Guide:

1. In what ways as leaders do you have a preferred leadership style or preferred behaviours or practises as a leader?
2. What forms of communication are used in your school between staff and parents, staff and students and school leadership and staff, and school leadership and parents?
3. Describe how 'formal' or 'informal' these types of communication are?
4. To what extent does your style of communication show either implicit or explicit awareness of cultural diversity in your community?
5. What methods are used to
 - a. encourage teachers to collaborate and work together,
 - b. build trust and cooperation
6. In what ways do the structures for encouraging collaboration among staff show implicit or explicit awareness of cultural diversity within the staff?
7. What structures are used in your school for decision making?
8. Do the decision-making structures align closely with your own preferences or are they different? Please explain how they align or not.
9. In what ways would you like to impact the decision-making structures and how/why?
10. To what extent do the structures for decision making include implicit or explicit awareness of cultural diversity within the community?
11. In what ways, if any, does the cultural diversity of the Board Chair or Board members (or equivalent) impact your school leadership?
12. Did you receive any preparation and development for the leadership position prior to or during your current role which included an exploration of how culture impacts leadership? If so what types of content/concepts were included and to what extent did it help you in your current position? If not, what challenges did you experience?
13. If you could suggest some preparation and support for leaders going into culturally diverse communities, what would you suggest?

Question Guide for senior leadership team members, provided prior to the interview: The questions are basic and focused on culture and leadership in their school.

1. You work in a culturally diverse community - how do you believe the school helps everyone to work and learn together?
2. In your culturally diverse community, have you had to adapt your personal leadership style to the expectations of some of your team members, or have you been able to lead the way you are used to and prefer?
3. In a culturally diverse community - sometimes people have different expectations of how people communicate. Have you adapted your communication style in any way? Do you think the school has?
4. How does the school build trust and collaboration among the staff? Do you have particular preferences for how this can be done in your team and your school community?
5. How does the school structure decision-making and who is involved?
6. If you were to provide support to a new middle leader in another school - what advice would you give for working with culturally diverse communities?

Codebook

Initial theory-driven Codes for data coding, derived from the literature review and research objectives are shown in bold. The codes developed through data review are listed below appropriate initial codes. These were used as the Nodes in NVivo for comparison and analysis of data.

Codes for Interviews

Code	Definition	Examples from data
Collaboration	Individuals working together to achieve a common aim	‘So in a collaborative plan – we have to make sure that not only that people who easily jump up and share thoughts are working – it does not mean that Asian people do not have thoughts – they do it just takes time!’
-Building capacity	Developing skills and ability to engage in actions within the community	‘We make sure at every discussion we hear from them in a genuine way and now they are disagreeing with their partners and they are making themselves heard and I know that has trickled down to the Chinese community because they tell us.’
-Building trust	Creating environment where individuals believe what the leader (or others) say is or will be true	‘Another way of building it[trust] was to never ever gossip.’
-Building understanding	Developing knowledge base for individuals so they are working from information rather than bias or assumptions	‘...everyone says when you go to a new place you first have to observe, and understand’
- Clear expectations	Providing information on required behaviours in an easy to understand manner	‘I suppose the journey begins with the interview and making it very clear who we are as a community and I think I always talk about inclusivity means to us’
- Space and time for collaboration	Providing opportunity to collaborate not just the expectation	‘We have collapsed Friday to finish at 2:10 all of the children go home and there are no clubs so this is purely collaborative planning time’
-Structures to support collaboration	What processes (in addition to time and space) were provided to encourage collaboration	‘We took away the year group coordinators because effectively it’s just a collaborative process and we’ve done away with it and we’ve got away with specialists coordinators. That speaks volumes about how we value and promote collaboration – why do

		you need one person to coordinate when all teachers are equally invested in coming up with the plans.’
-Teacher support for cultural diversity	Helping teachers understand	‘If you cannot be respectful of another group of professionals sitting next to you in a staff meeting and just be patient and wait for them – how can you espouse international virtues of brotherhood and sisterhood and humanity’
Communication	Any means of sharing ideas or information among individuals	‘Every meeting was done in translation- so the first thing I learnt was how to speak simply and carefully enough so that I could be easily translated’
-Challenges (with many cultures)	What issues arose in communication from multiple cultures in the staff	‘Not everyone speaks fluent English and whatever level of English it is – you’ve always got the problem of what I think I said and what they think they heard are not always the same’
- Code switching	Changing from one culturally influenced style of communication to another	‘You’ve just got to do it – [code switch] Even with my Chinese colleagues I’m not myself because they are coming from a different part of China – the way we communicate and the words they use are all very different’
- Direct or indirect	Direct comments to an individual, or feedback provided via other people or routes.	‘...you communicate –you need to have packaged things in such a way that the Chinese teachers can see and understand the reason for doing something. You can then advise them of what you intend to do and objection will usually come to you through back channels and through indirect ways.’
- Relationship based	Communication developed through building rapport with people	‘I knew that Arabic culture was all about relationships and taking time not talking about business right away but a time giving them a taste of my family background before anything’
-Structures	What processes or procedures were in place for communication	‘So yes, we do have induction and about values and expectations and the way we are communicating – communicating for us has been one of the main jobs we have been working on and the returning staff are aware of that’
Cultural Differences	Differences in the cultural identity and	‘Western colleagues are more confident in leading – because if you are talking to primary I think – lots of

	understanding of expectations	the western teachers are very good at getting their message – or they are getting a very professional way that all things are in order. In Chinese culture its often very messy – it’s not built on rules – its built on understanding between each other’
- Challenges of diversity	The problems involved with having a culturally diverse community	‘Sometimes I think it’s really appropriate to think about culture and what are the experiences they are coming to the situation with. And I think there’s other times when I’m sorry I understand but I cannot respect/accept that – it might be with something from parents about hitting - it’s a very delicate balance’
- Cultural awareness	Individuals’ understanding of cultures of others	‘So it was educating my teachers in these ways and all the cultural things too – like how food was eaten and not being cross about the things you might be in a western school’
- Culture of leaders	The cultural identity of leaders	‘...the owner told me openly that he needed foreigner in the role as his people wouldn’t accept leadership from one of their own kind.’
Decision-making	The action of concluding what will be done, in a particular situation	‘But the leadership team is collaborative – that is what Alan taught us – the SLT [including school head] sit together and decide that this decision can be made and it can be good fit for school for students and parents’
- Rationale for decisions	Providing the reasons behind a decision being made	‘So we try and explain our decisions and not have them arbitrary – but then you have to do it all the time. And sometimes I’ll have to say ‘I cannot tell you ‘ just understand that I’m working in your best interests.. and they are fine with that because you only have to do it once in a year or so’
- Structures put in place	What processes or procedures were in place	‘...we don’t have structures in place in a written sense except that religiously everything is discussed at all levels that it applies to – and that religiously I begin the discussion with ‘how do we want to discuss this’
Leadership	The act of engaging others in an activity to achieve a goal	‘...is a very prominent position and everybody will have their view of what you should be and they will all

		want you to be what they want you to be'
- Adapting to context	Being flexible and changing behaviour in line with expectations of local environment and/or staff	'So again, there are certain practices and gestures and ways of doing things in Mainland China which are just not the way of doing things here in HK. And the HK way of doing things is a kind of alchemy of British ways of doing things but with a twist'
- International Teachers in International School	Expatriate teachers working in schools predominantly populated by expatriate students	'I think because we have a very diverse mix of teachers - from Iceland to Australia - here I've got very big mix so I don't tend to think of the cultural problems because you have to find a middle way anyway – to steer people and bring people along... umm and because they are ex-patriots they tend to go with the flow'
- Leadership preparation	The training achieved prior to taking on a leadership position	'I kind of accumulate a whole bag of experiences but I'd be very keen to compact that into something like – here's a bag of tools which you can take straight away'
-Leadership role responsibility	The duties involved in leading	'It's important for the leader it's important that you walk the walk and talk to talk – and if you are expecting others to do the work then you have to do the extra'
-Leadership style	The behaviours of the leader and an associated 'label' if appropriate	'In my management practice its very much a sort of compilation of me being raised in the west but having very clear customs and cultural practices which are rooted in east Asia... so I'm always joking with my teachers that I'm western educated but eastern indoctrinated'
- Local non-teaching staff	Teachers from the local community rather than expatriates	'Here my workforce which is considerable – are African – so I've had to really think about leadership when it comes to the cultural interface with them'
- Modelling what you want	Acting in the way that is desired of others	'Another thing is that Annie and I demonstrate our relationship in public.'
- Requirements for leaders	Expectations of leaders' actions	'There's a tolerance, there's a flexibility, there's a generosity of spirit, there's a resilience, there is a willingness to put ego aside, to listen, to learn, to be welcoming, to be friendly'

School context	The structural, social, economic, geographic and cultural situation of the school	‘I don’t think they’d select us if they didn’t want the liberal globally minded spirit of the international baccalaureate. So that’s some sort of context in which I and my leadership team are making decisions’
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Codes for Documents

Communication	Any means of sharing ideas or information among individuals	‘Open communication based on understanding and respect is one characteristic of an IB school. The HoS strongly supports open and honest communication. However, it is the responsibility of all stakeholders to ensure that information is communicated in a fair and factual way to avoid miscommunication’ (Staff Handbook)
Decision making	The action of concluding what will be done, in a particular situation	‘Teachers shall contribute to the development and periodical review of the school Mission and Vision Statements, the school Action Plan for IB school improvement, all academic Policies and Procedures and curriculum documents, in conjunction with the Head of School’ (Teachers’ Handbook)
Trust and collaboration	Creating environment where individuals believe what the leader (or others) say is or will be true and individual participation expected	‘We seek to include and embrace others, replacing confrontation with understanding. We are peacemakers, avoiding words and actions that might cause unnecessary misunderstanding or conflicts.’ (Employees Handbook)

Codes for Observations

Communication	Any means of sharing ideas or information among individuals	‘In every meeting he was bilingual and inclusive – encouraging of, and enabling all groups to understand each other’
Decision making	The action of concluding what will be done, in a particular situation	‘Decisions were made after group discussion but were finalised with the leadership team’
Trust and collaboration	Creating environment where individuals believe what the leader (or others) say is or will be	‘staff were easily talking with her regardless of their cultural background – and the expectation of local staff to

	true and individual participation expected	be more quiet or inhibited appears to be less prominent in her meetings'
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Tables of school visits, and dates of data collection**Table 1 Overview of schools, regions and data collection**

List of school regions, case study number, with numbers of interviews, supporting documentation and observations.

School Region	Case Study	Number of interviews	Visited school	Supporting documents	Observations of leader
UK	1	Leader and 2 SLT* members	Four days visited school	Induction schedule & Staff Handbook	From staff and leadership meetings at school
Europe	2	Leader and 1 SLT* members	Not visited	Induction schedule & Staff Handbook	Observed for 5 days in training for school leaders
Iraq	3	Leader and 1 SLT* member	Not visited	Staff Handbook	Observed for 3 days training school leaders
Africa	4	Leader and 2 SLT* members	Not visited	Induction schedule & Staff Handbook	Observed in teacher & leadership meetings
India	5	Leader and 2 SLT* members	Five days visited in the school over two visits	Induction schedule & Code of conduct	From staff and leadership meetings
China Mainland	6	Leader and 2 SLT* members	Three days visited in the school	Induction schedule & Staff Handbook	From staff and leadership meetings
China (HK)	7	Leader and 2 SLT* members	Five days visited in the school over two visits	Induction schedule & Staff Handbook	From staff and leadership meetings
USA	8	Leader and 1 SLT* member	One day in school and three days leader observed in shared training.	None provided	Observed in 3 days training for school leaders

*SLT Senior Leadership Team members. This annotation is used the same for all schools regardless of local names, to simplify reading. All quotations from their interviews will be numbers SLT1 or SLT 2 depending on the timing of interview, not the status of the individual.

Table 2. Dates of data collection

Dates are listed for interviews and observations, and documents were collected electronically over the period of time August 2017 – September 2018

Timeline

Case study	School visits *	Interviews	Observations
1 UK	(January 2015 - June 2016)* 22-23 January 2018	L: 23 January 2018 SLT1: 31 June 2018 SLT2: 28 June 2018	22-23 January 2018 (in-school)
2 Europe	Not visited (not financially possible at time)	L: 10 & 11 September 2018 SLT1: 15 September 2018	Not observed in the data collection time frame so no data available
3 Iraq	Not visited (Leader suddenly resigned so not in place to visit)	L: 3 August 2018 SLT1: 30 August 2018	31 July – 2 August 2018 (observed in role of leadership trainer)
4 Africa	Not visited (not financially possible)	L: 26 July 2018 SLT1: 6 August 2018 SLT2: 23 August 2018	7-13 April 2018 (observed in role of leadership in school visit)
5 India	(27-29 July 2016)* 20-21 November 2017	L: 20 November 2017 SLT1: 31 May 2018 SLT2: 28 August 2018	20-21 November 2017
6 China Mainland	17-19 August 2017	L: 19 August 2018 SLT1: 20 August 2018 SLT2: 20 August 2018	17 – 19 August 2017
7 China HK SAR	(3 days July 2016)* 17 – 20 August 2018	L: 20 August 2018 SLT1: 20 August 2018 SLT2: 20 August 2018	17-20 August 2018
8 USA	9 February 2018	L: 9 February SLT1: 9 February	14 – 16 December 2017

* School visit dates which were in addition to and prior to the agreed visit for research. This is provided as transparency and background information on the relationship between researcher and leader. Data was not collected at these earlier dates.

Codebook with data point details

Table 1: Nodes from interviews with leaders and leadership team representatives

Name	Description	Files	References
Collaboration	Individuals working together to achieve a common aim	4	4
Building capacity overcoming cultural inhibitors	Developing skills and ability to engage in actions within the community	10	12
Building trust	Creating environment where individuals believe what the leader (or others) say is or will be true	14	34
Building understanding	Developing knowledge base for individuals so they are working from information rather than bias or assumptions	7	13
Clear expectations	Providing information on required behaviours in an easy to understand manner	11	17
Space and time for collaboration	Providing opportunity to collaborate not just the expectation	3	6
Structures to support collaboration	What processes (in addition to time and space) were provided to encourage collaboration	7	12
Teacher preparation for cultural diversity	Helping teachers understand culture and respect	2	3
	Total	58	101
Communication	Any means of sharing ideas or information among individuals	14	21
Challenges with two cultures	What issues arose in communication from multiple cultures in the staff	12	24
Code switching	Changing from one culturally influenced style of communication to another	11	19
Direct or Indirect	Direct comments to an individual, or feedback provided via other people or routes.	3	4
Relationship based communication	Communication developed through building rapport with people	2	3
Structures	What processes or procedures were in place for communication	12	21
	Total	54	92

Name	Description	Files	References
Cultural differences	Differences in the cultural identity and understanding of expectations	11	23
Challenges of diversity	The problems involved with having a culturally diverse community	7	8
Cultural awareness	Individuals' understanding of cultures of others	11	13
Cultures of leaders	The cultural identity of leaders	1	1
	Total	30	45
Decision making	The action of concluding what will be done, in a particular situation	3	4
Rationale for decisions	Providing the reasons behind a decision being made	5	6
Structures put in place	What processes or procedures were in place for decision making	10	26
	Total	18	36
Leadership	The act of engaging others in an activity to achieve a goal	1	1
Adapting leadership style	Being flexible and changing behaviour in line with expectations of local environment and/or staff	7	10
International teachers in International schools	Expatriate teachers working in schools predominantly populated by expatriate students	1	1
Leadership preparation and development	The training achieved prior to taking on a leadership position	18	27
Leadership role responsibility	The duties involved in leading	7	10
Leadership style	The behaviours of the leader and an associated 'label' if appropriate	9	14
Local non-teaching staff cultural issues	Teachers from the local community rather than expatriates	2	5
Modelling what you want	Acting in the way that is desired of others	6	10
Requirements for leadership	Expectations of leaders' actions	6	7
	Total	57	85
School context impact	The structural, social, economic, geographic and cultural situation of the	7	9

Name	Description	Files	References
	school		
	Total data points for all interviews	224	368

Table 2: Nodes from Document and Observation analysis

Documents			
Communication	Any means of sharing ideas or information among individuals	12	22
Decision making	The action of concluding what will be done, in a particular situation	11	17
Trust and collaboration	Creating environment where individuals believe what the leader (or others) say is or will be true and individual participation expected	16	35
	Total	39	74
Observations			
Communication	Any means of sharing ideas or information among individuals	8	10
Decision making	The action of concluding what will be done, in a particular situation	6	7
Trust and collaboration	Creating environment where individuals believe what the leader (or others) say is or will be true and individual participation expected	7	13
	Total	21	30
	Total data points for data collection in all interviews, documents and observations	284	472

Documentary evidence overview

Table of evidence of documentary comparisons of leadership behaviours related to the three areas of communication, building trust and collaboration, and decision making, and evidenced through school documents. Quotations from the documents are included under appropriate headings of focus areas.

Case study	Document: Induction Schedule & Staff handbook/code of conduct	Related to Communication	Related to Building Trust & Collaboration	Related to Decision Making
1- UK	Induction Schedule	Yes- 'Valuing the school's mission, vision, and ethos through their daily practice in a multicultural environment which respects difference and diversity'	Yes: inclusion strong focus 'Being prepared to listen to colleagues and sharing ideas. Good communication is the key to working together successfully and establishing positive relationships with colleagues' & 'Being respectful to colleagues whose views you do not share'	No related documents
	Staff handbook	Yes – respect for all in the community	Inclusion and respect for all in community Meeting essential agreements & collaboration required	No related documents
2 - Spain	Induction Schedule	Information included on professional conduct but not social connections	Yes- Expectations clarified as below in staff code of conduct	No related documents
	Staff handbook/code of conduct	Each of us is responsible for creating a workplace where everyone is treated with honesty,	Yes: 'Foster a culture of trust and transparency'.	No related documents

		dignity, fairness and respect. Establishes and maintains positive, respectful, ethical and collaborative relationships with students, parents and colleagues	‘we strive to provide a positive workplace where all individuals may grow, contribute, and participate in our success.	
3 - Iraq	Induction Schedule	Yes – shared cultural activities and training to enable better understanding between foreigners and locals	Yes – clear expectations of collaboration and engagement in meetings.	No related documents
	Staff handbook	Yes: Job description requires communication supporting ‘understanding and respect’ ‘...it is the responsibility of all stakeholders to ensure that information is communicated in a fair and factual way to avoid miscommunication’	Yes: The IB LP is used. ‘ How we work together, how we support one another, how we interact with one another, how we promote teaching and learning, how we build a strong learning community- depend on all of us doing our best to develop these 10 LP attributes.’	No related documents
4 - Africa	Induction Schedule	YES: Not in schedule but cultural awareness in social events. Cultural training provided by Head, but not listed in schedule	Yes: Explanation of collaborative process part of general induction sharing	No related documents
	Staff handbook	Partly: Outline of requirements for email communications	Yes: Outlined in Job Description	Indication of collaborative decision-making in some instances

5 - India	Induction Schedule	Showed a variety of presenters but no differentiation according to cultural group	Collaboration was being set up in the variety of team meetings provided but no indication of how.	No comment on decision making
	Staff Code of Ethics	It says be 'sensitive to the cultural diversity of the community'	Staff are expected 'to build rapport, trust and professional relationships' 'Build cohesion and teamwork whilst respecting individuality and diversity'	No comment on decision making other than to accept and 'support decisions taken by the Board and leadership team'.
6 - China	Induction Schedule	Shows importance of school and local Chinese culture and values being understood and local teachers understanding expatriates.	IB learner profile reviewed and expectations of engagement and collaboration clear.	Included clear expectation of staff to be engaged and collaborating in review of school policies and expectation that they are to follow all school policies.
	Staff handbook	Includes notes on communication requirements.	Includes job requirements for staff of collaboration, communication and sharing of ideas and committee membership.	Clear requirement that staff are required to a) follow all school rules and policies and b) engage in revision of Mission and Vision and all policies and practices with Head of School.
7 – HK SAR	Induction Schedule	Includes some local orientation. The document is provided in two languages to ensure all have access.	Leader provides introduction to school values, vision and expectations and also provided in second language. Collaborative	No decision making information.

			meeting time provided.	
	Staff handbook	8 Values outlined in handbook include Respect, Compassion, Harmony & Tolerance, and Balance and Equality. All providing clarity on expectations of communication and respect in all interactions.	8 Values and the IB Learner profile are listed as guides for staff modelling of behaviour. This includes 'collaborating effectively' and to 'act with integrity and honesty'.	No comment on decision making.
8 - USA	Induction Schedule	Not provided	No related documents	No related documents
	Staff handbook	Not provided	No related documents	No related documents

Observations evidence overview

Observation: notes of behaviours and styles of communication at staff meetings or decision-making meetings. Notes focused on the following:

Case study	Who runs meeting?	Who speaks, when, about?	How are decisions made?	Is there participation and delegation?
1	Mostly by Leader but with sections allocated to other leaders for specific content	Leader ran the meeting but encouraged many to speak, and designated specific topics to specific people.	Leader sought feedback from all. Leadership team made final decisions out of meeting.	Lots of participation Delegation shared and initiatives welcomed.
2	Not available	Not available	Not available	Not available
3	Where he was delegated as leader, he lead strongly but did included input from all.	He required collaboration and input from all members of the group. He expected respectful listening from all members and thoughtful contributions. He was angry at anyone disrupting or ignoring decisions the group had already come to.	Decisions were made within the groups and collaboratively, with all having equal votes.	Significant participation from all members of the group expected and encouraged. Delegated where needed to enable goals to be achieved, but
4	Shared leadership of meetings where possible, but happy to lead where the leader needed to be in charge.	He encouraged input from all members of the group and would happily share leadership of the group discussion.	Decisions were generally arrived at by consensus and he would listen to all, and ensure all points were heard and incorporated.	He expected people to take responsibility for their areas but would delegate or encourage actions where he thought it was needed.
5	Clear visionary type of leadership displayed. Happy to hand over leadership of sections of meetings to	She encouraged all to have input where it was asked for, and encouraged all equally, and to participate	Decisions were not made in meetings, but information was collected and the decision made either in small	Initiatives were encouraged to be discussed and possibly approved later by leadership. Delegation appeared to be done

	others where agreed.	respectfully and with awareness that others may think differently.	leadership team or by leader.	by leader for larger plans, and others for different sections.
6	Quiet clarity and clear communication style –she lead meetings but shared leadership where possible, and encouraged co-leadership or co-presentation. Her manner was very engaging and welcoming of all.	She set up meetings so that it required input from a variety of people, ensuring a wide variety spoke. She would encourage all to participate although recognising it might not be as easy for all.	Big decisions were not seen as made in the meeting but a lot of discussion and input was gained. These decisions appeared to be made by the small leadership team.	Suggesting initiatives was encouraged and staff did get involved – some groups more than others. Delegation was done where required for specific goals.
7	He ran meetings with clear vision of what the school goals were. He provided clear communication and spoke in both languages to ensure his message was received. He happily shared leadership of meetings where the other was presenting their area of expertise.	He opened discussion at every opportunity, providing culturally different perspectives where possible. He ensured different staff as well as group attendees were included in meetings and discussion. He allocated areas of responsibility to ensure those who should, lead where possible.	Decisions weren't made in the meetings observed. A large school, he had a number of groups with responsibility for decision making for specific areas, so decisions were not done often in general meetings he lead.	Initiatives were encouraged both in meetings and outside but final decisions were made elsewhere and related to school needs. Delegation was done also according to school needs and usually in consultation with middle level leaders.
8	He encouraged all to lead where possible and often shared leadership of meetings. He listened a lot.	Encouraged all to be involved and provided space for others to have their say when they wanted. He ensured all were listened to.	Decision making was not done in the wider groups but was collaboratively arrived at in the small leadership team with all having a say.	Initiatives were encouraged and delegation took place where needed, which appeared to be often in the new school.

Overview of results answering research objectives

Answers to the research objectives are collated for a general overview of results of data collection.

1. In what ways, if any, do school leaders adapt their communication styles to fit the expectations of the cultural groups within their staff?
2. To what extent do school leaders adapt their decision-making procedures to fit the expectations of the cultural groups within their staff?
3. To what extent, do school leaders adapt their methods of building trust and collaboration in their staff, to fit the expectations of the various cultural groups within the community?
4. To what extent have leaders been given any training or support in understanding leadership in a culturally diverse community?
5. To what extent do school leaders believe that training in understanding how effective leadership is impacted by culture, would help them be more effective?

Case study and Type of school	1.Does the leader adapt their communication style?	2.Does the leader adapt their procedures for building trust and collaboration?	3.Does the leaders adapt their decision making procedures?	4.Have leaders had any specific training in leadership of culturally diverse communities?	5.Would training in culture's impact on leadership help them be more effective?
Case study 1 Small school, small staff of very mixed cultures	YES Individually, but not to the larger staff group.	NO Clear and same expectations for all and all treated the same by leader, although differences were in place by the leadership team.	NO Always collaborative and through consensus.	NO Learned through experience	YES But not sure what to suggest.
Case study 2 Medium size school, staff mixed local and expatriates	YES Both individually and in staff groups, different styles of communication used.	YES He used different means to engage different groups in collaborating.	YES He encouraged collaboration but would decide himself when needed.	NO Learned through experience	YES He suggested workshop focused on exactly this topic.
Case study 3	YES	YES	YES	NO	YES

Small but growing school. Mostly local staff with 20% expatriates	Different style to personal preference, for meetings including large local staff	Had to train local staff in collaboration and listening to others. Had to train local staff that the boss did listen and was ethical thus building trust.	Had to model leadership team in listening to others for decision making.	Learned through experience	Experience is great training but cultural training (i.e. Hofstede and GLOBE studies), would be helpful.
Case study 4 Mid-sized school with all but two expatriate staff and large local non-teaching staff.	YES & NO Did not adapt communication style for teaching staff but significantly adapted communication for non-teaching staff.	YES Built trust and collaboration by modelling for both teaching and non-teaching staff. Needed more clarity, patience and input for non-teaching staff.	YES Expected collaborative decision making and responsibility, and this was easily done with teaching staff. Very difficult with non-teaching staff but leader put in structures to ensure it happened.	NO Learned through experience in a number of continents.	YES Suggested videos of situations which could be deconstructed for analysis.
Case study 5 Very large school with 90% local staff and 10% expatriates	YES Had very different ways of communicating with individuals of different cultures.	YES Had clear expectations of collaboration but would support some differently in order to achieve it.	NO Decision making appeared to be as she wanted it. Top down when needed and encouraging voice for feedback gathering and sometimes with implementation	NO Learned by experience through early life international travel.	YES She has been involved in and supports the training of leaders in leading in culturally diverse communities.
Case study 6 Large school With 60-40% split local expatriate staff.	YES Indicated she spoke to each cultural group differently and to the mixed group	YES Had clear expectations of collaboration but would support some	YES More democratic than easily implemented in this context, but engaged all	NO Experience gained through ten schools in ten countries.	YES

	differently again.	differently in order to achieve it.	in sharing their ideas were possible.		
Case study 7 Large and growing school with staff of 1/3 Chinese diaspora and 2/3 expatriates	YES Indicated he spoke differently and sometimes in local language, with each different cultural group.	MAYBE The school was built on collaborative teams achieving what they needed. Not clear if this was adaptation or not.	YES He indicated where he could be collaborative in leadership teams but also was aware where he could not use this and would adapt or use the local structures of more top down decisions, when required.	YES/NO He was trained in language and culture for other purposes so had this training but not focused on education.	NO He believed experience was the best teacher.
Case study 8 Small school growing in large city. All local residents of various cultural backgrounds.	NO Communication was to one community and as yet no awareness of cultural differences of staff were in use.	NO The question itself sparked discussion of what could and should be done but as yet no adaptation was in place.	YES The leader had become more top down in some instances, but wishes to be more collaborative long term. This was related to the size of the community rather than the cultures of the staff.	NO He was wishing he had some training for the benefit of his culturally diverse students and then he could better understand how to help his culturally diverse teachers.	YES He had just finished some leadership training related to culturally diverse communities and supported training related to cultural understanding.

Interview transcript of School leader
August 2018

Note: the introductory comments are not transcribed but are in the recording – the transcript focused on the interview questions and related areas of discussion.

AA I don't have a preferred leadership style – I see myself as a facilitator – I believe that is what my job is –so in that sense my leadership styles is to facilitate other people's work and to facilitate the implementation of the programmes to the best way we can. So that plays out in ... my mode of communication is very direct. I am able to welcome and speak openly with people – in all situations. But that is because I have an enormous amount of freedom in this job and I'm able to create the atmospheres that I want to, to the extent I'm able. I work hard to engender trust. In my context – in this particular context that is very different between the Chinese staff and the foreigners. I do tend to treat the foreigners as a group – not that I don't understand or appreciate differences, but basically my approach and my planning for them is as a group for the foreigners – and that would mean that I would engage them and I would have them active and so on and then I'd deliver the message I have without too many field trips (4:37) And if it's a mixed group of Chinese and foreign – then I'm much more cautious I'm clearer – less ironic – much clearer in sense of language and structure sometimes, but also verbally I would put it in context much more often – I would give home court advantage to their sensibility, as its easier for them if they can imagine what I'm saying or I'll start directly and then move onto something more abstract. And then if it's just Chinese then I'm very careful because they do perceive and take messages from the boss differently so I'm very cautious very diplomatic etc and equally straight forward but I would do more overt explanation – so I would tell what I want to talk about, why I want to talk to them, why I'm speaking about it and then I would go into detail and ask questions and engage them. It's the opposite of what I do with foreigners as you've got to intrigue them a little bit – they are much more up front.

DF The interesting thing is that you see that a different way of communicating with each of the groups either separate or together.

AA 6:30 – translation is a part of it also ... and I'm so over being straight... and I wouldn't have the Chinese on their own for any conversation.

AA I'm also very conscious I'm in a Chinese school in a Chinese context and I have to maintain outward and inward respect for the owner and school and all.. so one of my jobs is to keep the big school and our school aligned. And I have to remind our staff of our relative and actual position... we are part of a community ... and we are certainly through the media through a much more up there and in focus ...and therefore we are on the radar of the primary education group- .. so where we were a small bubble on the side- we are now a contributing player and a group that is bringing them some awareness in the community and for good – and of course now they want to know a bit more about us and are a bit more curious about us – and so my job is to protect our school... and where they are restructuring I have to be watchful about what they are doing to some of our folk. So part of my job is to protect those people's day to day workings... and that forms part of my consideration for the job – so I always have someone with me in the room when I'm speaking with Chinese staff

and its not always for translation. So we always have to talk about our understanding of a meeting –

DF you are ensuring clarity of communication by having more people in the meeting. Are you doing anything with evaluation?

AA; Same for Chinese and non and same for all levels, and it starts with the goals for the year max of three and meeting with mentor, identifying goals and some conversation about how they might be achieved –and some might be shared and then progresses through the year and there are observations and sometimes... and then there's a bit of things other things are doing in the school.. and they have a whole profile there and then by march sometimes april they have a final meeting whereby the mentor expresses what they have seen and teacher reflects on what they've seen and extent to their satisfaction and then final written piece by the teacher -and it's a very positive thing.

DF do you find your different communities are implementing it the same way?

AA The different divisions are sometimes taking it up differently – ie the way the PYP and Early years did it – it was much more a mentoring role – patriarchal role with some exceptions and by the time you get to DP – every DP teacher knows exactly where their career needs to go – but I was really pleased – I'd done some work with SMT .. and given them some opening questions. But feedback was that people were really ready to have honest conversations like 'I've tried this and it didn't work...or I've tried this before and' ... So they were quite humble and quite open because no one had foisted a goal on them.

I mean we had an overall school goal of upping IT experience but that was partly because we were upping the investment in IT so we needed that ... and by and large people were very happy and celebratory about from whence they'd come – and all three groups said that it took any worry away from people walking into their rooms because they knew they were walking in to see good things ..and that was fairly universal. They did speak about people who were really cynical remained cynical –and they tended to pick very closed goals which were demonstrable very easily ..and didn't move them along at all – and what they said was – they had to make a call if they were going to prod them or if they didn't... and sometimes they didn't because they were at the end of their contract. I mentioned it early on as something we wanted to look at – and universally they said they liked it but everyone had just one line they wanted to add to the document and I'm anxious to keep the doc pretty much the same -..

DF interesting that its working the same for your different cultural groups.

AA yes since the locals have never had that – they have a 100pt system which they have to get for their bonuses and they have to try and get as many points as they can to get the maximum bonuses – its horrible. Incredibly subjective so this is way, way better...

AA We had a system in place a very Chinese based system...

AA some of mine have had their whole careers in a private school – mostly that would mean they could go to international local schools- not the big bubble international schools and I do think that I notice a difference between those who've been in international schools and it is they make it abundantly clear they'd never go into a local system. Where as the ones who

began in a local system have an opportunity to go back into that system – but they say that would be 4-6 years at least in the international system.

What I failed to say about evaluation was that our Chinese teachers are bound by the local system of 100 points but we have mitigated against this system to avoid reducing of bonus and so on .. so we have won that battle.

DF so you have put two systems in place. So how are you developing collaboration and trust which needs to go with that.

AA When I first came to school I came to them about the fact that I regarded everyone as equal that they were my teachers and then I tried to prove it – so in every instance I could I would do that. For instance my big glass board in my office – where everybody's classes are – that first year I called them in after Xmas and asked everybody where they wanted to be and were they happy and which team would they like to work with and so on – and at first – I put a general announcement and at first the Chinese teachers didn't come because they didn't believe I was really asking – and so I investigated and said I really do want you to come because if I can ask you standing at the board its better for me its visual – and then when one came they started to know that was really what I wanted to do – to ask them what they wanted, were they happy, how was the year?, and then I got quite a lot of people saying that no one had asked them before – but my answer was that this was normal and for everybody – So that's what I try to do – I try to be even – and I've found I have to tell them when I'm being even because they don't always get it – and I have to be more obvious that I would normally be – and I would explain – now this is the situation and when it's a mixed group and I make it really clear that the treatment is for all of them not as different groups, so that is what I can do at my level – but I do a lot of talking to SMT and together we discuss scenarios how different people will respond – and I find myself saying a lot – talk to your teachers- bring this up in your collaborative meetings... see what they want to say and then decide – so I push it down s much as I can – and I've chosen collaborators as leaders- and they will talk to people and are collaborators.

And the other thing I do – is and it's paying off now – the Chinese assistants. Their pay has gone up and their status has gone up and their bonus has gone up as the pair have delivered thing together or as we've asked the Chinese member to do something by themselves – and we make sure at every discussion we hear from them in a genuine way and now they are disagreeing with their partners and they are making themselves heard and I know that has trickled down to the Chinese community because they tell us – and the teacher will tell us that the Chinese assistant is part of that team and therefore they feel that they are in safe hands with the two people so that has helped..

DF Have you got structures in place so that what you are trying to do is being followed through with the SMT

AA Now we don't have structures in place in a written sense except that religiously everything is discussed at all levels that it applies to – and that religiously I begin the discussion with 'how do we want to discuss this' or how do we .. because I'm always in teaching mode - and then basically we say how are we going to do it – what are likely problems and how it is going to be perceived... but I always want to hear that it is ground up or as close as we can get. There are lot of ground up ideas – for example the student council for primary wants to get closer to the middle and high .. and I've been asked the MUN go

down to grade 5 so that they are observers and have a mini one .. etc – so when something like that happens I listen to the way the coordinators want to do it and I'm more confident now that it will be inclusive rather than exclusive. And I'm getting fewer questions about inclusivity and exclusivity – people are not assuming things are exclusive.

The other thing 'm refining is that two years ago we were refining is the committees. Then I wrote a brief, brief outline of them and then we reviewed that and it's in the teachers' handbook and then I put it to staff and they suggest committees to add and we add some and take some off and then they have to choose one committee to be on. And as its gone on – people have understood they are expected to be an active member of a committee and those committees are another voice and the chairs are not admin- and it means that people have other voices about things they are excited above.

DF So that means you are building collaboration among the teams and by expecting them to be involved and also making a decision making process for all to be involved it at all levels..

AA Well as to basic trust – if you are able to express an opinion about a decision that you don't agree with and its Ok – that takes time – If I can run a good enough staff meeting and I have people active and I can have feedback that is honest – then I think we have feed it at the top level –

But it really is about their collaborative planning meetings because that's when two or three or six get together with the coordinator so there's somebody to hear – so they actually do it – and I've given the expectation out that everyone is involved. So their reports back are all about the extent to which people are involved are contributing ideas, are understanding by what they say how to be a deeper level – so one of these things is that she offered her staff 4 PD workshops which they chose and she said she'd go with their desires because they know what they need more than she does. And they've chosen 2... And we know that they'll approach those workshops with much more positivity than something she might have thought. So its all levels like that – its incremental and its slow but what we are finding now is that old staff tell knew staff.. 'you can say that'.. and people tell us that is really like that here – so there's certain level of trust which we can sustain – and its about listening in the first instance.

DF so it wasn't like that when you arrived.

AA yes.. but not because there was any animosity – only a bit of irritation and on the Chinese side ofnot being sure of the role they play. They feel a bit lost between what the teachers in the big teachers do- and what we expect of them here which is much much more of activities

We have about 5% foreign kids and about 56 foreign staff and about 120 staff and that includes office staff.

DF How do you help the expats understand the Chinese community?

AA we have the Chinese staff teach the expats staff memorable things which no body would know.. and then I do it and I think some of the others do also, by vocalising – so I'd say to them 'enjoy the weekend with your families with your responsibilities – or when you go to .. ' so I'm trying to show how the others are living – so If there's a dinner on – so I'll say that if there's a dinner on – I'll say that the Chinese community may have responsibilities and ask

them what would work best for them – so that both sides understand what the others are doing, and the foreigners hear them and it reminds them that people here are living with others and with responsibilities. And I have a meeting on Monday and I'll be talking to the whole group and I'll be saying that its lovely that you enjoy each others company and that you can let your hair down – and enjoy time without your children but I just wish you didn't always do it in the bar across the road because...you know – a little further afield – because people are going to be saying there's the staff again, and I'm also going to talk about substances.

So on behalf of the school I don't think you have a right to give us a bad name – not saying what you do in your own house or in your own culture – its just about the public face is important. The Chinese ones are the ones to be called up on dress code...

DF so we've talked about decision making... building collaboration ... and trust has been slow and steady – and you're developing a community that really works together. So what else is there to show how you bring the different cultures together ...is there anything you would add?

AA in the curriculum the coordinators are attempting to run the curriculum in a deep way. So for example with assessment – we go over and over the rules and the fact that the kids HAVE to know the criteria that they are being judged on - so we really put that into our structures when we can – and that's not different between the Chinese and the foreign and we do it by repetition and by variety. So we spend a lot of time thinking about how we are going to make our teachers better teachers.

Another thing is that Annie and I demonstrate our relationship in public. So if we are in a meeting and I stand up and say something or she says something and then one of us says 'hey wait a minute' or if its something deeper then I can say Annie and I fundamentally disagree on this and we let people see that we have to work while disagreeing –

So I do a lot of explaining about my thinking. So I will say there are some things I can resolve and some things I cannot – there's no point me saying that I can if I cannot. So if they bring up something they want but sometimes I'll say there is just no way that will be possible and I'll explain why that is something that is not going to work..... so I try to give them the back story and why something that should happen or couldn't happen. And on the other side sometimes I'll say that we need this to happen and I'll say that frankly on this one I'm not going to argue with you – we need to do this we need to have you do it – done.. and that doesn't stop them talking to their coordinator. So we try and explain our decisions and not have them arbitrary – but then you have to do it all the time. And sometimes I'll have to say ' I cannot tell you ' just understand that I'm working in your best interests.. and they are fine with that because you only have to do it once in a year or so...

DF – decision making needs to include them if you teach them to be ..

AA and see that's what I've done with Annie except I've created a monster! But she's been able to completely re-evaluate her position – and she's become a stronger advocate for us and less a Chinese person in our midst...

DF thanks... you've been fabulous! ...

AA: and about when head of school would speak in public – because you speak at the end everyone speaks first and promotes healthy contribution to conversations]

AA.. I've thought of a couple more things – one of the ways I think we've made our teachers more confident – because we have two teachers in classrooms right up through school but by and large only one of them can talk to the parents. And that's a problem. and it's a creeping doubt and people feel cut off. So we have put enormous things in place so that the foreign teacher is involved as well with communication with parents. So each class has its own Wechat group – just for the class made by the teachers so they can take anyone off at any time – and every family have to be trained and they have to sigh and if they were threatening or asking others out to lunch – and they would be taken off for 6 months and we don't allow grandparents. SO all communications have to be bilingual so everyone feels catered to.

And another thing is in the primary school where it counts – we have instituted baba-mama chats so the parents come in for the afternoon and teachers hide the chairs and they look at the classroom and ask questions – and the chats say what the teachers say what the kids are up to and the parents are asking a lot of questions and its fostering the idea of two professionals talking of what they are doing with the kids. And it's also upping the idea of the teachers in the parents' eyes so if the parents rarely see them they are more likely to criticise them – but they are much less to criticise if they see the in the classroom – and that publicity has been good – and this year we have planned a whole year of parent information sessions – education sessions – and the coordinators and staff come in and we'll bring in the resources of the school to try and show what we are doing. So again in terms of the staff the profile of the professional is being increased. For by and large if you have parents who have been to a different type of school and grandparent population who is so active who went to no school! Then you have trouble because there is so much distrust about what you do so the more you can bring them into the school to see what you are doing then its great. And we are ten times better than we used to be. So I think in that sort of way we are working with the ethos.

DF What would you suggest for the preparation and development for future leaders

AA .. ten schools in different countries... and the number of years in the classroom – I think the fundamental thing is that you simply cannot go in assuming that your way is the right way. Even if you are committed to and are thoroughly well versed... the context is all... so you might have ten things listed you want to achieve...but you have really got to step back and ask yourself – are any of these ten things going to work in this context? ...

One of the sessions we ran last week was the learner profile... its important to touch on their experience you have to touch on where they are- then a new administrator needs to find them where they are – you have to apply the context. Its important to listening to the people in the school and hearing what they bring and then listening to what they want and then you understand the context... and you have to be patient...

Transcript of interview with Leadership Team member

BB 6 August 2018

DF: How do you get people working and collaborating together with all their different backgrounds?

BB: I think its with a big emphasis on respect- mutual respect – and keeping in mind the culture we are living in here in xx [Country deleted] which is considered a conservative environment – we are getting Scandinavians – we are getting people with various backgrounds – with their own expectations and we are strong on making sure they understand we are here with strong local traditions and ways of interacting which everyone needs to be conscious of. As far as internally as a school and within the international community internally –I think we are at an advantage that we have kids who have moved around a lot and have been at other international schools and to get them used to the ones we have who have been here a long time – it's that balance of sharing knowledge of how you interact and what it means to be in an international community. We lay that out in our website and our goals and when people join us especially at this time of the year they get that introduction to the school and what it's all about – and it's all about communication – about respect and mutual respect and understanding of other cultures and just keeping that dialogue open – I think communication is most important and its about mutual respect.

DF yes – that's coming up again and again in schools – that have variety of cultures in their community and the importance of inculcating respect of others and their cultures with all their differences. Do you find you have some sort of induction programme which brings this to the attention of the staff.

BB: yes – funnily enough it was Day 1 of induction for staff today for new teachers and John had with new staff where he talks of the community we are in and how we may be different to what they are used to. With parents coming in we have things early on in the year where the dialogues starts with that side of the community. Just talking about the things between the locals and non-teaching staff – we have a significantly large non-teaching staff ground staff etc - and that can be an ongoing challenge for my position because we have kids coming from some of the richest families in XX who are used to having 30 staff looking after them now coming into a school with very different expectations from their and their parents' expectations at home – that can be an ongoing challenge. I think when students of these families – that they come into the school – they learn they have to follow our values rather than their personal family groupings – So yes we do have induction and about values and expectations and the way we are communicating – communicating for us has been one of the main jobs we have been working on and the returning staff are aware of that. And the guidance of where we are going and it's going to be touched on throughout the year.

DF Yes its good to hear that it is being touched on throughout the year as too many people don't realise the value of clarity of communication. One of the other questions is to what extent you adapt your leadership style to the cultures of the people you re working with – it could be here – it could be other school s- or it could be you don't adapt but you flex to work with different groups in order to get to the same place.

BB yes – this is my 6th international school I think and having worked in South East Asia it was probably the biggest eye opener of the need for awareness of differences, particularly in communication issues – and things like looking at people in the eye and use of hand gestures. You learn from experience... I think I've been lucky to work in very, very different environments from Scandinavia to California to South East Asia and now in Africa – for me – I don't think its been a conscious decision and when I do – I don't think it's a conscious decision – its not necessarily changing my style - but subconsciously I may well be communicating in a different way or giving guidance in a different manner...it's kind of the way you communicate as the way you communicate which I found as being the biggest variable..

DF When you said about meeting people's eyes – can you give some background to that?

BB You know when I was Principle in Singapore – and when I first got into it I talked to Chinese kids and they wouldn't look at me – and as a boy growing up in South Wales – you.. 'Look at me boyo!' – and I found out later that not looking at me could be a 'shame' thing, so I learnt not to think at .. and using red pen on work – or something like that – these things you learn and teachers come in and they have to adapt. We have one from Iceland – and there's some traits of Scandinavian [behaviour] .. and there's some traits which are personalities too and you have to work out which is which.

DF Yeah.. we are not into putting people into stereotypes but its helpful to have an idea of some of the background beliefs that people might have about the way things are done and communicate and also how they expect you to lead.

BB I know that at time I am aware that I know when I communicate I don't know if its cultural where I'm coming from and ...some people may find me brash but when you are developing working relationships – you hope that the initial finding out what its all about you can get past it - ...

DF yes.. do you have much to do with decision making – because that sometimes very strongly reflect different cultures and can impact the way people think they should be involved or think they should NOT be involved. Do you have any experiences related to that

BB Decision making as far as anything – curriculum and policy perhaps... big picture stuff.. Yes absolutely – this school over the past 5 years has grown dramatically and me John and Jayne as a team and our leadership team and the way we communicate and the plans we have for improving the school and our communication and our communication with the board. So we have had a voice in policy making – and decision making – but I think John's vision and the fact that we all share very similar visions so we put things in place – we give the message that this is what we are about – we don't always agree obviously – but we agree on the big things for schoolthe last few years the growth had been dramatic and has created a big shift in direction – we have a really strong sense of our programme now and our approaches to learning – and that is a major part of what we are about – so we are sharing decisions with our leadership team and I always try and take their ideas on board..

DF last question – if you were provided support to a new middle level leader to a new school – what sort of things /advice would you give them. How would you suggest they support themselves?

BB the key is to ...we started the conversation with the word 'respect' and that is the focus and having that focus for all – not just teachers coming in but also others... so you may have different ideas from where you are coming from and they may be great to put on the table later on – but when you start communicate and respect and talk to your colleagues and that would be my advice- not just to middle manager but to the coal face- talking to them and the students and all that sort of email etiquette and when in doubt – ask someone who has been around to understand..

DF Fabulous – thank you